

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, November 17, 1921.

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Dr. J. R. Hobbs made the address on Missionary Day at the Louisville Seminary, Nov. 11.

Dr. J. D. Chapman, a Georgian who did good service in South Carolina for many years, has entered into rest.

The Baptist New Mexican for Nov. 3rd was an illustrated number. The pictures were good; so was all the rest.

Every state in the union showed a decrease in illiteracy except Connecticut. The average decrease was 1.7 per cent.

Dr. F. H. Farrington, who has been Associational Missionary in Birmingham, Ala., accepted the call to Moultrie, Ga.

The first section of the Baptist Hospital at Little Rock will be built forthwith, the contract having been let for \$100,000.

Philadelphia Church, Neshoba County, has called Rev. W. Rufus Beckett, of Mt. Olive. We have not heard his decision.

Rev J. A. Landers, of Fayette has been called to Damascus, Spring Hill and Bethel Churches in Copiah County and accepted the work.

South Side Church in Birmingham subscribed more than double its quota in the 75 Million Campaign and is more than paid up to date.

We see it announced that there will be a South-wide Convention of Organized Bible Classes (Baptist) in New Orleans Feb. 7-9, 1921.

The attendance at the district associations this year was better than we ever saw it. Now for a double attendance record at the State Convention.

Mr. W. M. Lampton, of Magnolia, advances the money for the support of the Confederate Soldier's Home at Beauvoir when the state treasury runs short.

On Dec. 4th Pastor J. D. Frank will begin a revival meeting, having Mr. Charley Butler to lead the singing. Preparation is now being made and the church is hopeful.

Pastor Rufus W. Beckett rejoices that his churches at Mt. Olive, Seminary and Rock Hill all paid their full quota to the 75 Million Campaign at the close of the convention year.

As in many places in Mississippi and other states Armistice Day was celebrated in Jackson with a huge parade, a speech by Assistant Attorney General Lotterhoss and planting of trees in honor of the soldiers who died.

The heading of Brother T. T. Martin's article recently in the Baptist Record should have been "The Cavemen of the Evolution Issue" and

not the "Caveman of the Evolution Issue." We are sincerely sorry of the mistake.

Pastor W. E. Hatcher, of Blue Mountain, does the thing that others talk about. Recently a canvass of all new members was made for subscriptions to the 75 Million Campaign. That's the kind of work that will bring us to the goal as winners.

Pastor Lee B. Spencer announced that he would present his resignation to the church at Yazoo City Sunday, Nov. 13th. The progress of the work under his administration has been marked and we hope he will be kept in Mississippi.

Another man has found a human finger in a plug of tobacco and is now suing for \$10,000 damage at Biloxi. We understand that a man found the same thing in a plug at Hattiesburg a few years ago. Don't know whether they quit chewing or not, but haven't heard of anybody else who quit on that account.

We publish this week two articles that deal with a problem of great interest to our people and all our denominational work and prospects. They are by Dr. W. C. James and Mr. Frank Burkhalter, and discuss the question of religious development of our young people in the colleges. Don't fail to read them and do some thinking along this line.

You saw the picture on the front cover of Home and Foreign Fields, of the motor launch used by one of the missionaries on the Amazon River in South America. Members of the Murray Church in Kentucky provided the money for the purchase of the launch by the Foreign Mission Board. Pastor Taylor, of Murray, is planning a visit to the mission fields in South America the latter part of winter or early spring.

What is described as the greatest ovation to an American was given to Ex-President Wilson on Armistice Day. Twenty Thousand people gathered about his home in Washington and waited for two hours to get a glimpse of him and hear a speech of a few sentences. He and his wife were in the procession which followed the body of the unknown soldier brought from France and buried in the National Cemetery at Arlington, just across the Potomac from Washington.

It is said that some of the western farmers are expecting to burn corn instead of coal this winter, on account of high freight rates. This seems a shame when so many people in the world go hungry every day. But there are those who feel the same way about using coal for fuel, that it ought to be used for making other commercial products.

This past week the McComb First Church gave Pastor and Mrs. Theo Whitfield a farewell reception and presented Mrs. Whitfield with a handsome silver service and Dr. Whitfield a check for \$500.00.

After eleven years service they leave Nov. 15th—by way of the Convention—for their new charge, the Gulfport First Church.

Rev. Jno. W. Ramsey, writing in the New Orleans Christian Advocate says, "There is but one baptism taught in the Bible and that is the baptism of the Holy Ghost." What do you think

The papers have recently chronicled a larger number of arrests of still operators by county sheriffs. We are glad these men are getting busy. There is no need to leave this work to be done by the federal officers. Keep up the fight.

of that? And what do you think of a man who say that and then "baptizes" all the babies he can get his hands on? If there is no water baptism taught in the Bible, then he and every Methodist preacher is pretending to do something in the Name of the Father, Son and Holy Spirit which is not authorized in the Bible. When ever some folks get to talking or writing about baptism they toss reason to the winds.

The report below shows a magnificent year's work done by the Crystal Springs Sunbeam Band. We commend them for this splendid report:

\$ 91.85	Given through the church.
2.00	Sunday School Piano.
2.00	Orphanage.
.40	Seventy-five million campaign.
35.00	Value of boxes.
3.75	Braxton Sunbeam Band.

\$135.00

A Methodist writer in the New Orleans Christian Advocate says, "The Bible everywhere represents the Holy Spirit as being poured out, falling upon, descending upon, etc. It is plain that no one was ever immersed or dipped or plunged into the 'Holy Ghost'. And in the same article says that the 'buried by baptism' in Romans 6:3 'is speaking of the baptism of the Holy Ghost'. Now in which of these sentences is he speaking his real belief and which does he expect his readers to believe, for no man can believe both of them.

This same Methodist writer said that Jesus declared there would be no sign of his death except the Experience of Jonah. Now any school boy ought to know that Jesus said no such thing. Jesus was not asked for a sign of his death, nor of his resurrection; but for a sign of his divine commission and authority. And he did not say there would be no sign or symbol of his death but that he refused to furnish further proof of his claim to divine power other than that of his resurrection, like the resurrection of Jonah. His resurrection was proof sufficient of his divinity. He was not talking about symbols, but proofs. Baptism is a symbol of Jesus' death and resurrection but it was not given as a proof of it. Such a confusion and misuse of terms is a plain juggling with words to the submersion of men's souls.



### THE HOLY SCRIPTURES AS AUTHORITY By Rev. B. F. Fellman

It is interesting to observe the large place that man concedes to authority in the world of human endeavor. This becomes apparent when we study man as a builder and as a traveler. His activity in architecture and in migration reveals a large and constant deference to the element of authority. The need of authority in the world of destiny and the soul is likewise apparent. I believe that God has fully provided this needed element.

#### Authority in Architecture

Architecture is defined as the art or science of building, especially the art of building houses, churches and other structures for the purpose of civil life. One calls up from memory the world of architecture which travel and observation have painted there.

The skyscraper of the American metropolis, stretching straight up into space from ten to forty stories, story upon story in perpendicular perfectness and precision, challenging the wild winds and the severities of the seasons, outlives the man who conceived and erected it.

The frontier fort at Pittsburg, recalling the journey of Washington and the French and Indian War, still stands straight and symmetrical as when the hands laid the bricks in the soft mortar 268 years ago.

The Washington Monument stretches its graceful column more than 500 feet toward the sun, commemorating the life and exploits of that sun-crowned American, George Washington. What mind conceived its graceful lines of longitude I do not know; but it stands a stately sentinel among the centuries, let us hope, as a tribute to the Father of his Country. It is symmetrical and straight and strong.

Among the state capitols, I think of Minnesota, New York and Iowa as representing perhaps the best along these lines. As I have surveyed the Iowa capitol from within and from without, and remember that for seven years the builders mixt faithfulness with the mortar that holds its stones in graceful symmetry I have said, "That building ought to stand 1,000 years".

I have looked upon the homes of aristocracy at Newport and even in Omaha, and have been charmed by the harmony that makes their walls and towers almost musical. No imperfection is visible in their outlines—no bowing walls, no tottering towers, no deviation from the straight lines or charming curves that define their beauty.

The underlying secret of man's accuracy in domicile and temple and capitol and monument is his discovery and recognition of the element of authority in architecture. The square, the compass, the circle, the plumb line and the foot rule attest their own absolute authority over architect and builder and laborer. These are the oracles of architecture, and the workman attests his faith in their absolute authority by bringing every brick and stone and timber into subjection to the authority of the square and compass and plumb line and foot rule. Man's labors outlast his life, because he has laid brick and stone and timber in accordance with authority.

#### Builders Freedom

It was an amusing reverie the other day to imagine some ingenious pleader for builder's liberty insist that every workman had within himself a divine mechanical consciousness; that the square, the compass, the foot rule and the plumb line were the rules of the dead past. He would square the stones henceforth by his human consciousness. His human consciousness would be quite sufficient to establish levels and rectitude and form and shape and outline. The only trouble with such a plea would be that no one would be willing to occupy his building if by some good fortune it did not fall upon his own head long before the last stone was laid.

A carpenter once built a door frame at the top of the stairway in my home. We had planned to remove a closet door and make use of it at the top of the stairway. Instead of carefully measuring the door with his foot rule, he depended upon his mechanical consciousness, and

as a result the frame was two inches too wide for the door. That was no job and the carpenter never asked for his pay. Nobody pays for carpentry on the basis of mechanical consciousness.

#### Migration

Next to man's acceptance of authority in the realm of architecture I look into his tendency toward migration. He moves about on sea and land, in the air and under the water. He penetrates forests, spans rivers, tunnels mountains, and guides the prow of his ship unerringly toward its destination over the trackless sea. He has discovered the element of authority in the world of migration. Somewhere in the far north is the magnetic pole, and the compass guides mariner and explorer and engineer and aviator with absolute authority as to the coveted sense of direction. All workers in the realm of migration bow to the authority of the compass. Every uncounted reference to the compass by traveler or engineer or explorer or pilot on the sea or in the air is the willing obeisance at the shrine of authority in the world of migration.

#### A Migratory Consciousness

I pause long enough to repeat a reverie here against the principle of authority in this field of human activity. Our objector insists that every man has a migratory consciousness; that the compass, like the square and plumb line, is but the rule of past centuries over a wonderful and progressive present age. About the time he has succeeded in tearing the compass from our vessel the passengers may be pardoned for jumping into the sea rather than continue the voyage. When the objector has had his way we shall cease to navigate the air and to sail the sea, and the explorer and pioneer will go forth no more. Authority in migration is the Shibboleth of safety.

#### Destiny

We come now to that great word, "Destiny," relating it to the present life and the life to come, to questions of conduct and creed, to relations human and divine. We have seen that in the realms of architecture and migration God has given distinct voices of authority, so that we may build safely and move about on the earth without losing our way. Is it thinkable that in the great realm of destiny and morals God has left us without square and compass and plumb line that we may accurately know and trustfully believe? Is it possible that in the great realm of human destiny we must subscribe to that word of despair, "Every man for himself"? Only the consciousness of youth can be flattered by the claim that one's human consciousness is the plumbline and compass in the highest realm, though manifestly untrustworthy in every material realm.

#### The Infallible Guide

For myself I find it much easier to believe that God has given us in the Holy Scriptures the infallible guide in matters of destiny and the soul. I prefer the authority of the inspired Word to the discordant voices of men. The Word of God claims to be the critic of the thoughts and intents of the heart. When man reverses the order and makes himself the critic of the inspired Word he soon loses himself in the mazes of his own speculation. It is not to be wondered at that the reversal of the divine order and the rejection of God's trustworthy standard in the realm of morals and destiny have involved the loss to many of the supernatural and miraculous element from the Scripture. The virgin birth, the vicarious atonement, the deity of our Lord, his bodily resurrection, his ascension and return often are eliminated, if man's human consciousness be the arbiter. The Jesus who remains after such emasculation is not the Lord Jesus Christ of Old Testament prophecy and of the New Testament manifestation. Again the cry will be raised in the earth, "They have taken away my Lord, and I know not where they have laid him."

#### The Trustworthiness of Scripture

That we may trustfully resort to the Scripture as absolute authority in matters of destiny and the soul is apparent to me for three reasons. First, the claim of the Holy Scriptures them-

selves. Everywhere in both Old and New Testament is exemplified the precept, "Wherewithal may a young man cleanse his way? By taking heed thereto according to thy word." The Scriptures bear their own witness. To disregard the internal evidence of the inspiration of the Bible is like refusing a hearing to the accused in his own defence. Several years ago I listened to a paper by a prominent minister. It consisted largely of his accusations against the Holy Scriptures. I protested that the paper was not judicial in tone, because while accusing the Bible in many ways the writer did not permit the accused a single verse in favor of its authenticity. He ignored altogether the abundant internal evidence of inspiration. It is to be feared that many men have failed to give careful consideration to the internal evidences of inspiration. To such men the Master said, "Ye do err, not knowing the Scriptures."

#### An Attitude of Faith

Man's first difficulty is not with the understanding but with the will. His outstanding difficulty is not mental but moral. "Ye would not come unto me that ye might have life," was the accusation of our Lord. The difficulty of difficulties with the scribes and Pharisees was moral. Had they approached him who spoke from heaven in the spirit of humble faith as did the pious Samuel when he prayed, "Speak, Lord, for thy servant heareth," they would not have remained strangers. It seems to me, therefore, that a man must first humble himself both to the spoken word and to the written word if he would hear the voice of God. We must approach the written word in the spirit of faith, believing that God has spoken even as he declares, and that holy men spake as they were moved by the Holy Spirit. Any other attitude than this will leave its mysteries unrevealed.

#### Modern Objections Anticipated.

The Holy Spirit has anticipated the modern objections to inspiration. The Lord Jesus Christ declared, "Moses wrote of me." In the temptation he quoted from the book of Deuteronomy, thus giving his approval to this Scripture. Christ himself speaks of the flood and of Sodom and Gomorrah. He declared that the sign of Jonah was the type of his own entombment in the earth. He accepted the book of Isaiah. Isaiah saw his glory and spoke of Christ.

#### Centuries of Human Experience.

That the Bible may be safely trusted as the infallible guide in matters of destiny and the soul may be proved further by the testimony of human experience. For more than 1,800 years believing men have so regarded the Word. They have sought to regulate their lives by its precepts. They have adored its Christ as very God. They have believed its miracles, and have discovered the greatest miracle in their own transformation from sin and death to life and holiness by the regenerating work of the Holy Spirit. In the faith of its promises they have faced temptation. In the belief of its precepts they have relinquished present good for eternal profit. Quoting its sacred sentences, they have walked into the flames of martyrdom. Without waiting till they had more fully learned the language of a heathen people, they have, with burning zeal, stammered out John 3:16 in the vernacular of a strange people. Every home mission church established from the Atlantic to the Pacific in the last eighty years was the fruitage of faithful men who entered these new communities with the open Bible in their hand, and upon their lips the constant appeal, "Thus saith the Lord."

#### The Real Storm Center

I for one am not afraid of any conversion of faith that proceeds upon the basis of the integrity of Scripture. The latter is the real storm center. It is a question of authority or no authority, as it seems to me. It is either the supernatural or the non-supernatural. It is either an exclusive inspiration or a continuous inspiration of other writings. It is either a divine intervention in the affairs of men or the inexorable



reign of law in the world. It is either man a special creation of God or a monkey ancestry. It is either the evangelization of the world or the reconstruction of the world order. All these alternatives turn upon the question of the authority of the Scriptures.

#### What Shall We Do?

I do not know what others may do, but for myself I covet, first, a larger place in my life and thought and expression for the holy, inerrant Word of God; second, a more constant and trustful proclamation of it in the power of the Holy Spirit, assured that the Word concerning the Lord Jesus Christ is the only gospel, and that it centers about his atoning and vicarious death and bodily resurrection, ascension and return; and, third, the support or such men, agencies and institutions as stand clearly and unequivocally for the authority of the inerrant Scriptures. Watchman Examiner.

#### CHRISTIAN WORK AMONG STUDENTS

Frank E. Burkhalter

Did you ever attend a college football game, see how the students cheered their teams, and silently express the wish that this splendid energy and enthusiasm of youth might be turned to account for the cause of Christ.

And did the thought ever creep into your mind, even though you permitted it to lurk there only for a moment, that our young people are no longer religious and will not respond to the religious appeal when it is properly presented to them?

The writer is convinced that the enthusiasm of college boys and girls can be turned into religious channels and that while these young people may not intuitively turn from the many distracting influences of college halls to give spiritual matters first place in their lives, they will respond to the appeal provided the proper religious environment is furnished and the appeal is properly presented to them.

As substantiating evidence on this point, the writer offers a resume of the proceedings of the 2nd annual convention of the Baptist Students Union, of Texas, just held at Baylor College, Belton, in which there was college spirit galore, (the sections in which the students were seated according to the institutions from which they came being designated by college streamers and penants, and the students giving frequent college yell's as opportunity afforded)—along with one of the finest, deepest spiritual atmospheres he has seen in any convention anywhere. He found that college spirit and religion will mix with mutual advantage.

Though the student work in Texas, as represented in the Baptist Students' Union, fostered by the Baptist General Convention, is little more than a year old, the remarkable hold it has already obtained upon the 8,000 Baptist Students of the state is best indicated by the fact that 507 students attended this convention, representing the 14 Baptist schools of Texas, ten state institutions and one private college, Rice Institute at Houston.

For three days these trained young men and women, representing every section of the state, gave themselves to intensive consideration of all the interests of the Kingdom of God, beginning at the local church and extending out to the end of the earth, and their individual responsibility in extending that Kingdom in accordance with God's plan for their lives. It was a spiritually-minded group of young people who realized that as Baptists they could make their lives most effective in God's service by working through the regular channels of the denomination.

The Baptist Students Union, through the leadership of Dr. J. P. Boone, State Student Secretary, under the executive Board of the Baptist General Convention, is a new organization that has been launched in all the Baptist colleges of Texas, ten state institutions and one private institution. Once each year the local Unions send representatives to a state convention that is given over to the dissemination of informa-

tion and inspiration, and the consideration of plans for more effective service. Probably the most comprehensive idea of the aim of the movement can be afforded in a setting forth of the object as embodied in the constitution of the local organization: "The winning of others to Christ and his church; the enlistment of Christians in Bible and mission study; the training of individuals in the practice of stewardship and service as taught in the New Testament; the calling out of the called for special service, and the utilizing of Christian workers in denominational activity."

With such aims diligently striven for by the students, in co-operation with members of the faculties, there is every assurance that Baptist boys and girls and young men and women will not only be better equipped for going through college with their Christian faith unimpaired, but with their zeal in Christian service unabated as well.

The Union seeks to solve the problem of multiplicity of organizations among the students that is the bane of college presidents nearly everywhere, by merging into one organization all forms of essential religious activity, and strive to give to these activities a most distinctive, vital denominational motive, by centering them in a distinctively Baptist body, is thus supplanting the college Y. M. C. A., Y. W. C. A. and other interdenominational organizations that have functioned in probably a majority of our Baptist schools in the past and are to be found in many of them yet. There is nothing narrow-minded in the B. S. U. It not only seeks to do all the essential things that were done by the inter-denominational organizations but many other needed things as well, and strives to reach and develop the students in the name of Christ, and the Baptist portion of the students in the name of the Baptist denomination. The Y. W. A. the B. Y. P. U. and the organized Bible class, the three most prominent phases of Baptist work in the colleges heretofore, are all adequately taken care of in the new and more comprehensive Baptist Students Union, each of these becoming a distinctive department of the B. S. U. has its work in the colleges divided into five major departments as follows: One for young men preparing for business or professional life; another for young women preparing for homemakers, business or professional life; a third for special workers, young men and women studying for special lines of Christian service, such as educational directors in Sunday Schools, B. Y. P. U. workers, student secretaries, gospel singers, Y. W. A. workers, teachers in mountain mission schools, settlement workers and the like; a fourth group for volunteers, men and women, preparing themselves for work on the foreign mission fields and persons of foreign birth in the homeland, and a fifth group for young men preparing to become pastors or evangelists. In this way, every Baptist student, no matter to what field of service he or she feels called, is encouraged to prepare himself or herself to be of the largest possible usefulness to Christ and the denomination after leaving college.

It will be interesting to note in this connection that the convention voted to ask the approaching session of the Baptist state convention to enlarge the student work so as to provide for its extension into the High Schools of the state.

From Texas and the South as a whole Secretary Boone procured leading men and women to bring vital messages to the students on every phase of denominational and kingdom work and the climax of the convention was reached on Sunday morning when Dr. L. R. Scarborough of the Southwestern Baptist Theological Seminary, speaking on the theme "Answering the Call", urged upon the students the call of God to their hearts for special service. As a result of this appeal 135 young men and women dedicated their lives for the first time to be used of God however and wherever He called. Eighty-five who had already decided to engage in some special form of Christian service but who had not

made complete surrender to God's will dedicated themselves wholly to this will, and 96 others who felt called to some definite service but who wanted additional light as to God's plan for them or additional grace to make the surrender asked for the prayers of the people present. It was a heart-searching service of tremendous spiritual power and had in it large significance for the future of Baptist work in Texas and elsewhere. Another evidence of the spiritual power of the convention was afforded in the fact that a young man and a young woman from different institutions came there seeking Christ and both found Him before leaving and dedicated their lives to His service. One of the contributing factors to this high spiritual tide was the prayerful attitude of the students themselves. For weeks beforehand frequent prayer services had been held in all the institutions in the interest of a spiritual convention.

Miss Louise Foreman, as special field worker, gives herself largely to visitation of the schools and personal conferences with the young women in the dormitories on all phases of their religious life, and to conferences with the officers of the local B. S. U. on the work of that organization. Local student secretaries are stationed at the University of Texas, A. & M. College, the College of Industrial Arts and three of the state normal colleges. Dr. O. P. Campbell, secretary at the University of Texas, is also professor in charge of the Baptist Chair of the Bible in that institution. All the students from the state institutions bore testimony to the better spiritual and denominational life that has come to their institutions since the launching of this definite denominational work among the Baptist students.

In many of the states of the Southern Baptist Convention the churches in college towns are being strengthened by the state boards in order that they may more adequately care in the student situation, but the Texas brethren have gone a step further in providing for regular salaried workers among the Baptist students of state institutions. The point was made in the Belton convention that attendance upon state institutions of learning has quadrupled in the past twenty years and that Baptists constitute a large proportion of these growing student bodies. Then it was felt it would not be best for all the Baptist young men and women to be educated in Baptist institutions even if our own institutions were equal in equipment and endowment to the task, for the leavening influence of Baptist ideals is needed in the state institutions and the Baptist cause will ever need men and women of the influence which careers in state institutions will give them in circles not reached by our own colleges. With all these considerations in mind the Baptists of Texas are reaching both the state of the private schools as well as their own colleges, with this message of loyalty to Christ and the interests of the denomination. While the writer makes no pretensions in the field of prophecy, he ventures the statement that no movement among us in recent years bears larger prospect for kingdom service than this definite alignment of our service along all the lines fostered by our de-trained young men and women of today who will be our leaders of tomorrow in definite Christian nomination.

This movement in Texas is peculiarly significant at this time in view of the launching of a Southwide student work by a committee composed of representatives of the Foreign Mission, Home Mission, Sunday School and Education Boards and the Woman's Missionary Union. The Texas organization, carefully formulated by Secretary Boone after frequent and prolonged conferences with denominational leaders and representative students, and mature and prayerful consideration of all the issues involved, doubtless has in it many good points that will be of vast assistance in launching the Baptist student work on a Southwide scale. Nashville, Tenn.



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## EDITORIAL

### TO THOSE WHO MADE NO PLEDGE

There are quite a number of Baptists in Mississippi who for various reasons made no pledge to the 75 Million Campaign. First, there are some who were not members of the church at that time. Then there are others who were members of churches where the campaign was not put on vigorously, and they were therefore not brought under a sense of obligation. There are some who had doubts about the expediency of the campaign and so held themselves aloof. There may have been some who did not feel themselves in financial condition to make a five year pledge. Or there may be other reasons. It is not the purpose here to find fault with anyone, but simply to give a most earnest invitation to brotherly co-operation.

It is a great blessing to have fellowship with our brethren and sisters in a great and worthy undertaking. The very word fellowship has this meaning and use in the New Testament. Paul thanks God for the fellowship of the Philippians in the promotion of the gospel, for their part in helping it along. He speaks to the Corinthians of having taken on him the fellowship of ministering to the poor at Jerusalem. In the second chapter of Acts the disciples are said to have continued steadfastly in prayer and the fellowship, which probably means participation in the work of contributing their means. This is one case where action and reaction are not equal, for the joy of the giver is greater than the joy of the receiver. It is more blessed to give than to receive.

The people who have not pledged have now a great opportunity. It is theirs to save the day in a great campaign. They are just now where the Americans were in the World War in 1917. At that time the Allies had been fighting for three years. They had borne up with wonderful heroism against great odds, and were feeling the pressure as at no time in the previous months of the war. It was a great inspiration to them when the young men of the United States cast their full weight into the scales. It is of no profit to discuss the question as to who won the war. When these reinforcements came in the tide of battle was turned. The seasoned veterans and the new men marched shoulder to shoulder and fought it out with one high purpose to win.

Now is the time for all who love the Lord and desire his Kingdom to come to join hearts and prayers and offerings that the kingdom of the world may become the kingdom of our Lord and His Christ. Baptists of Mississippi never had so much to rejoice their hearts and inspire faith and courage as in the triumphs of the past three years. Our God has led us into exploits which the timid had not dreamed of, and has shown us that more is possible than we had ever believed before. It would be a pity for any man or woman to be left out of the campaign.

## THANKFULNESS

It is well that the occasion calls us to thankfulness at least once a year. To be sure the Bible commands us to "Give thanks always to God for all things". Eph. 5:20. But we have also scriptural example and precept for special, national, annual festivals of thankfulness. Indeed all the Jewish feasts were memorials or reminders of God's mercy, and intended to accentuate thankfulness and deepen the sense of gratitude in all hearts. Thankfulness like most every other emotional state is contagious, and the sense of it is deeper in the individual when it is prevalent in the state and community. Hence the presidential proclamation calling upon the people to assemble themselves in the churches in honor of Almighty God and in memory of His mercies. "It is a good thing to give thanks unto Jehovah, and to sing praises unto Thy name, O Most High."

But thankfulness must have a cause as well as a responsive heart. People cannot pull a string or spring a lever and produce thankfulness at will. We cannot be thankful by rule or by command. Gratitude is the response to kindness. It is the answer of a receptive and thoughtful soul to loving favors extended by a person of benevolent disposition and purpose. The greater the favor and the greater the love that prompts it, the more abundant will be our thankfulness.

There is a plane upon which all people who recognize the good providence of God may meet in common thankfulness. Man has often been likened to a three story house. Some people live in the first story, in the fleshy, earthly life, the life of material comforts and blessing. Others climb to the second story of mental development and activity, while others still come into the possession and joy of the spiritual life. There is opportunity for all the family and for all the nation to come together in the joy and gratitude of those who share great and constant material blessing. What we call misfortunes and hardships are with us the exception, intended by the contrast they make with the comforts of every day life to increase our joy and gratitude for the common blessings which we are inclined to overlook because they are common. We are in danger of being hardened by the daily benefits we enjoy, unless we guard against it by the habit of gratitude. Not all may give thanks for spiritual blessings, for only Christians have the Spirit of Christ, but Christians can join the whole world in giving thanks to God for life and health, and food, and all material comforts. The harvest from Him and all the factors that go into the making of prosperity are His gifts.

But to confine our gratitude to things material is to dwarf our souls. We were not intended to be mere animals. We are children of Esau to be satisfied with fulness of bread. We were made to rejoice in the truth, to glory in God, to bathe our weary souls in seas of heavenly rest, to bask in the light of His love and goodness, to share His adventures in service and sacrifice. Our gratitude to God is not simply that he has supplied our hunger and met our needs, but that He has taken us into partnership and fellowship with Him in the highest and holiest enterprise of spiritual ministry. He has made us a holy nation a royal priesthood, a people for God's own possession. It is ours to bring the blessing of God into other lives, to help spread the knowledge of His grace in all the earth. For this and every spiritual gift which qualifies and enables us, let us bless and thank His Holy Name.

Evangelist R. G. Baucum, of 3506 W. Commerce St., San Antonio, Texas, has just closed a meeting with the Ivy Memorial Baptist Church, Newport News, Va., in which there were sixty one additions. The pastor's salary was increased five hundred and twenty dollars per year and one thousand dollars additional was subscribed to the local budget during the meeting. He does his own singing in his meetings.

## HOW EXPRESSED

For two reasons we ought to know the proper way to express thankfulness and for the same two reasons we ought to observe those two ways. The first is that we owe it to the one who has favored us to give proper expression to our gratitude. It is due him that we should not only feel grateful but that we should show our gratitude. Good manners will permit of no less. The truth is that while good manners and good morals are not identical they are closely associated; so closely that the Latins used the same word to express both. Mores with them meant either morals or manners. They didn't know the difference. The same was true of the Greeks from whom we borrowed the word ethics. This may have been due to the fact that morals with any heathen people are all on the outside. They do not originate from within and do not go below the surface. But a grateful heart ought to find outward expression.

The other reason why we should give proper expression to our gratitude is that the expression of it confirms, deepens and strengthens the feeling in the heart; keeps it from being evanescent. This is true of any emotion, whether of joy or anger or grief or anything else. So the expression of gratitude will increase the sense of thankfulness.

But what is the proper way to express thanks, or what are the proper ways? Two expressions of it are found in one place in Hebrews (13:15-16). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate, forget not, for with such sacrifices God is well pleased." Here are two ways of expressing joyous thanksgiving to God. One is "the fruit of lips giving thanks to His name." The other is doing good, sharing with others the benefits which God has graciously given us.

The spoken word is an eminently proper way to express our deep and joyous sense of obligation to God. It may be, it ought to be done in our private conversation, in our public testimony before the congregation and in the voice of joyful song. Singing, if sincere, is a beautiful way of expressing thanks, and the congregation ought to select and use such songs as will fitly express their thankfulness.

But it ought not to stop with this; indeed if it stops with this it is likely to degenerate into a formal and insincere performance for the delectation of the crowd. We must follow it up with the other method of expressing gratitude; to do good and communicate—for with such sacrifices God is well pleased. There are so many inviting opportunities now for one to show his gratitude for the goodness of God by helping others. The old preachers who gave their lives and are now on the evening side of life call us to make their remaining days peaceful and comfortable through our ministry to them. The young preachers, who have forsaken the plow, the shop and the office, turning loose their hold upon the means of making a living which they had in hand; willing to suffer, if need be to fill up that which is lacking in the afflictions of Christ for his body's sake. Our Baptist schools in Mississippi which are power houses from which go out men and women with their lives keyed to service in the Kingdom of God. What a glorious opportunity for those of large means or small bank account to show gratitude for the goodness of God! How one may multiply the voices of praise and thanksgiving by giving help where it will reach to the end of time and the limit of the world. Yea, one can make eternity vocal with praise and thanksgiving.

A seven days meeting at Lyman was a great spiritual feast. Pastor A. C. King was aided by Elder J. F. Starns of Purvis, who preached strong sermons, mostly to the church. Brother Randall who had been a Methodist minister joined the Baptist church and was ordained to the ministry. Mr. Charles P. Jones was ordained a deacon.



AN INTERESTING LETTER FROM CHINA

Dr. W. T. Lowrey,  
Blue Mountain, Miss., U. S. A.  
Dear Dr. Lowrey:

I have just returned from a trip to Canton as a representative of the Interior China Mission on the board of directors of the China Baptist Publication Society. While there I had the pleasure of seeing Mrs. Graves and Miss Mary Anderson and they were very kind to me in many ways. I was in their home and also had the opportunity to see something of the noble work which these two devoted women are doing for the Lord. Mrs. Graves is wonderfully active and alert and of course this is true of Miss Mary as well. I was especially interested in the work being done by Mrs. Graves for the blind girls and I am informed that this work is supported by the girls of Blue Mountain College. One of these girls played the organ at the church service Sunday. As I went through the building and saw the care taken to make these unfortunate girls happy, I could not but contrast their condition with thousands of others who are not so helped.

My own work, which is mainly evangelistic, is prospering. Many small duties seem to conspire to keep me from giving as much attention to the preaching work as I would like.

I will take this opportunity to say that I am highly gratified that Blue Mountain is now one of the denominational schools. The Baptists of the state owe an undying debt of gratitude to those who kept the good work of the school going through all these years.

With many Good wishes, I am

Very sincerely yours,

HENDON W. HARRIS.

END W M U PAGE

The wettest dry community is far more dry than the driest wet community—W. H. Anderson.

## How to Help and Not Hurt

Our Foreign Mission work is incomparably the greatest enterprise which Southern Baptists are conducting. The Foreign Mission Board has vastly larger tasks to perform and increasingly larger necessities to meet than any other agency. The work has been enlarged as no other work has been or can be enlarged. How can Southern Baptists help this great Christian work without hurting themselves or hurting any other good cause? We answer:

1. Pay your Campaign pledge.

2. Provide for Foreign Missions in your Will. Do it now. You have made most of your gifts while living to home enterprises. Take care of Foreign Missions in your Will. Foreign Missions presents the needs of all departments of Christian work, and these needs in 18 nations of the earth where religious distress is most appalling. Make large provisions in your Will for this large task.

Foreign Mission Board. You can secure these without cost of commission, hold them without taxes, and get your quarterly dividends without expense of collector.

Write for information about Wills and Annuities.

J. F. LOVE, Cor. Sec'y  
Box 1595, Richmond, Va.

AN INTERESTING COMPARATIVE DIAGRAM

Albert R. Bond, D. D.,  
Editorial Secretary, S. B. C.

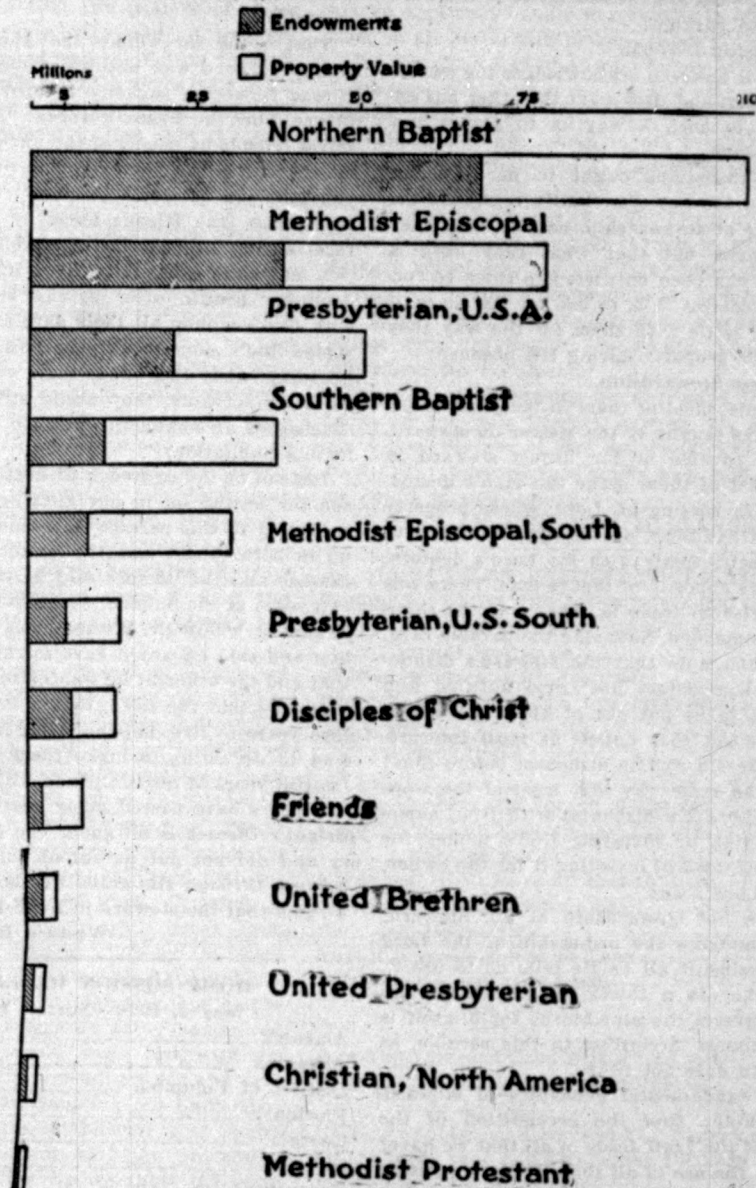
The accompanying diagram is based upon the latest reports sent to me by the Secretaries of the Boards of Education of the different denominations in the United States. It, therefore, contains the latest and most accurate information regarding the comparative investments in

education by the various denominations.

It is interesting to note that the Northern Baptists lead in the total investments and that the Southern Baptists have more money invested in schools than any other denomination in the South. The Southern Baptists rank fourth in this list.

Information is not available from the denominations omitted from this diagram.

## INVESTMENTS IN EDUCATION BY LEADING DENOMINATIONS



### RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 5th TO NOVEMBER 1st.

	1921	1920
Virginia	\$59,527.09	\$111,680.70
Kentucky	51,162.40	57,399.38
Georgia	40,636.70	73,669.91
North Carolina	29,054.10	49,175.08
South Carolina	24,112.38	38,235.76
Alabama	19,552.20	34,618.78
Tennessee	15,143.60	14,054.00
Maryland	13,610.00	13,110.00
Mississippi	10,684.25	15,633.47
Florida	7,232.78	7,611.45
Missouri	6,570.21	19,584.21
Louisiana	6,095.56	209.10
District Columbia	5,484.75	4,335.48
Illinois	2,720.00	7,350.00
Oklahoma	1,560.49	6,407.50
Arkansas	736.50	18,454.85
Texas	367.53	1,981.66
New Mexico	50.00	
	294,300.54	473,781.27

Sixteen thousand baptists in North Carolina this year. There is a river the streams of which will make glad the city of our God.

### AN IMPORTANT ANNOUNCEMENT

The Third Mid-Winter Conference of Christian Workers will be held at the Baptist Bible Institute, New Orleans, La., Jan. 24-Feb. 17, 1922. Among the significant features are the Song Leaders' Conference, W. M. U. and Sunday School Institutes and B. Y. P. U. Training School. The full course of study, as outlined by our W. M. U., Sunday School and B. Y. P. U. organizations, will be taught by prominent denominational leaders. Noted teachers of Gospel music have also been secured. The first Organized Class Conference of Southern Baptists will be held in New Orleans, Feb. 7-9. Prof. E. O. Sellers has charge of the Song Leaders' Conference and Dr. George H. Crutcher is Dean of the Mid-Winter School.

The church at Okolona last Sunday increased the pastor's salary by \$1000.00. The pastor accepted the work last May at a salary of \$2000.00. More than one sixth the membership of the church have pledged themselves to tithe and we are still going. We expect at least one third the membership to sign the Stewardship Covenant cards by the close of the campaign.



## BIBLE TEACHING ON STEWARDSHIP

H. Boyce Taylor, D. D., Editor of News and Views

During the last six months of the ministry of our Lord, he took much time and patience to teach His disciples the truth on the subject of stewardship. Very few of His present-day disciples have even begun to grasp the far-reaching truths set forth in His parables on that subject. A study of the parables of the talents, the pounds, the householder, the wicked steward and other like parables of our Lord, will convince any gainsayer as to the truthfulness of the above charge. Now, what are the teachings of the Lord Jesus in these parables?

## 1. Stewardship Defined.

A steward is one who acknowledges the ownership of another, and uses what the other has entrusted him in such a way as to please and satisfy the owner.

Now, all Christians ought to be stewards. Most of them are not. Few really recognize the first principle of stewardship, namely, that they are not owners, but that what they have is Christ's and has been entrusted to them to "occupy till He comes", i. e. to use for Christ until He comes to settle with them for the way they have used His property during His absence.

## 2. Dishonest Stewardship.

Many people, most of them in fact, fail to see the two things taught by the Master on stewardship in the parable of the unjust steward in Luke 16. Most of them make the man's dishonesty consist in beating his Lord, whose property he had been handling, out of what belonged to him in his settlements with his Lord's debtors.

Exactly the opposite of that is true. There was where his wisdom came in. That was the thing his Lord commended. Now read the parable carefully and then note that the steward's dishonesty took place before his Lord notified him that he was to be put out of his stewardship; not after he got that notice, as most interpreters say. Wherein was he dishonest before that? In exactly the same way that most of the stewards of the Lord are dishonest with Him, namely, by hoarding or investing God's money for themselves, instead of investing it for the owner, who is the Lord Jesus.

Tithing is not stewardship at all. Stewardship is recognizing the ownership of the Lord Jesus and using it all as He tells us to use it. The non-tither is a thief; but the man who hoards or invests the nine-tenths for himself is just as dishonest, according to this parable, as the man who does not tithe.

The two fundamental principles of stewardship are these: first the recognition of the ownership of the Lord Jesus of all that we have; and second, the use of all that He has entrusted us with, how and where and when and for what He directs. Nothing short of that is honest stewardship.

Tithing is endorsed in the New Testament; but the tithing is nowhere commended. The Master reserved His commendation for a widow, who recognized her stewardship and gave her all her living.

All ought to tithe—they are thieves if they do not. But that is not stewardship. All ought to recognize the Lord's ownership of the other nine-tenths and invest it where He directs and not invest it until they have asked Him and waited upon Him for His direction and guidance. That and that only is honest stewardship.

After the Lord, in the parable in Luke 16, had heard his steward was "wasting his substance" by investing all in his own name, he puts the dishonest steward out of his stewardship. Mark you, his dishonesty had been before that. That was why he was put out of his stewardship. The sequel shows he had not wasted his Lord's substance in riotous living but had "wasted it" by investing it where his Lord not only got no benefit of it, but it had passed completely out of the Lord's possession and control into the possession and control of the steward himself. That is why so many of God's dishonest stewards are being put out of their stewardship today all

over Kentucky and the South. They took God's property and invested it for themselves and now He is taking away from them their stewardship.

## 3. The Steward's Wisdom.

When the Lord notified his dishonest steward, in Luke 16, that he would lose his job and be put out of his stewardship, he called each one of his Lord's debtors and out of what he had saved from the investments of what belonged to his Lord for his own private benefit, he paid a certain amount of each man's debt, so that when he was put out of the stewardship, each one of these debtors would be under obligation to him.

That is the shrewdness that the Master commended. There was nothing dishonest in that. It was far-seeing sagacity in providing for the future. Note the Master's words: "Make to yourselves friends by means of the unrighteous mammon," that is the money you have invested for yourself out of God's property, that when it fails, they (the friends made by its use) may receive you into everlasting habitations. Many rich men show great folly there. In old age or in declining health, after having been dishonest with God's money all their days and having invested God's money for themselves, if, instead of hoarding what they had, they would lavish it on God's servants, they would still prepare for themselves an abundant entrance into the everlasting habitations.

Instead of the approach of death being a reason for letting up in our gifts or labors, it is, according to this parable, a reason for doubling up in both. Years ago, the writer had Bright's Disease and the doctors said he could live only two years at the outside. As he came home from Nashville, where Dr. Witherspoon had examined him and said he would have to cut out this and that and the other, if he wanted to live even two years, he told the Lord, that if he had but two more years to live, he would put in all he could find to do, so as to make them the two most fruitful years of his life. He is still alive and the two years have passed many years ago and the Bright's Disease is all gone. The Lord had mercy and did not put us out of our stewardship, because through His grace we showed the same wisdom that the steward in Luke 16 did.

—Western Recorder.

HOME MISSION RECEIPTS  
May 1, 1920—Nov. 1, 1921

Alabama	\$ 9,611.21
Arkansas	5,815.77
District of Columbia	1,512.20
Florida	4,856.28
Georgia	21,896.41
Illinois	1,346.73
Kentucky	27,587.88
Louisiana	4,711.31
Maryland	10,600.00
Mississippi	9,756.67
Missouri	3,447.02
New Mexico	
North Carolina	17,920.59
Ok'ahoma	5,779.98
South Carolina	8,506.98
Tennessee	11,841.15
Texas	544.95
Virginia	42,263.50
Miscellaneous	1,190.47
Total	\$189,219.10

## IS IT RIGHT, IS IT MODEST, IS IT JUST?

Marshal Foch has come to the United States. He rendered a great service as generalissimo of the Entente Armies in the recent great war. He was the logical man for that great office. He really measured up to a very high standard in the min'istration of his duties in this honorable office. We would not pluck one laurel from the crown he won in this great service to the world, including the United States of America. In this service he was waging a democratic war on Imperialism, in its ripened form. He had every inducement to use all his powers to win in the

great struggle.

His visit to America was only to be expected and really not at all undesirable when he comes as the leader of the American armies and the man who commanded the successful armies in the great struggle. All this we welcome. We had hoped, however, that he would in coming recognize this country as a democratic country and not belittle or degrade his coming by lending his approval to an advertisement of the Roman Catholic Hierarchy. The Pope is just as much an imperialist as William, and the dominion of Rome in this country would be just as mischievous as the mastery by the Hun. Each would be a country governed by a sible man. Let Marshal Foch go along and enjoy the honors he justly won in his high office, in winning the war and not take advantage of the patience of a long-suffering people by taking advantage of their kindness in welcoming him as their war chief, to advertise his hated imperialism in the form of a political party which calls itself a church and yet is constantly trying by every device to get control of the Government.

Our people are fair-minded but Marshal Foch and all his conferees may well depend on it that the great heart of America will be offended in the same proportion as he advertises the giant octopus which he calls his church by reason of our welcome to him as general in chief of the Entente armies in the war.

S. L. MORRIS.

## THE BOYS AT LOUISVILLE

We want you to know what we are doing and planning to do, and we hope that you are as anxious to hear as we are to tell. It has been a hard thing to find any one man who has the time and thought to spare to prepare an article each week, so we have set forward four of the brethren to write one article a month each in his own time and place and thus keep the work going.

Do you know who we are? You do not? Well, look here. Let us call the roll of our men and their colleges, and before we start we want to say that all but one of us are college graduates, standard colleges at that, and the one who is not a graduate now is going to be one. Our new men are: A. A. Kitchings, M. C., D. H. Hall, M. C., I. E. Rouse, M. C., J. S. Riser, M. C., Bill Hardy, M. C., Roy Clark, Scott Co. A. H. S., and Jeff Latimer, M. C. Our second year men are: T. L. Sasser, M. C., J. N. Palmer, M. C., H. L. Tully, M. C., D. A. McCall, U. of M., L. V. Young, M. C., J. V. Tinnin, M. C., O. A. Eure, M. C., E. E. Ballard, M. C., and N. H. Parker, M. C. Then we have some third year men, men who are graduating from the institution this year. They are: J. L. Slaughter, A. and M., H. L. Simmons, U. of M., R. B. Patterson, M. C., H. C. Clark, M. C., J. C. Richardson, M. C., E. V. May, Bethel (Ky), L. O. Leavell of the University and Joe Olander of M. C. are doing post graduate work.

Of these twenty-four seventeen are taking the full course with two years of languages. Many are planning to stay for post graduate work. Thirteen of them have church work of from one fourth to full time. There were one hundred conversions in our meetings last summer. Those of us who are not preaching on Sundays are teaching Sunday School classes, doing mission work, or preaching on the streets at regular times in the city. Everybody is busy. Nine of our men are married.

Any student of the group, or of the seminary for that matter, will testify that Mississippi gets more than her share of the top grades in the classes.

On next Missionary Day our program is to be on "The Greatest Need of Mississippi Baptists". We are not only theorizing, but if you will give us a chance we are coming back to Mississippi to help you answer that need, whatever it is.

Pray for us, folks, as we pray for you at our every meeting. You can count on us.



TWO ACHIEVEMENTS IN STUDENT  
ACTIVITIESDr. W. C. James, Corresponding Secretary,  
Education Board, S. B. C.

My dear Editor:

I have just returned from a trip to Texas and while there I saw two things on movements which to me are so significant that I am attempting through the columns of your paper to acquaint the Baptists of your state with them. Of these two movements or achievements—for such they may be called—I have been hearing for some time but on my recent visit I saw them with my own eyes and am persuaded that they are not only an answer but a solution of two important phases of student life.

I

On October 28-30 there was held at Baylor College, Belton, Texas, the second annual Convention of the Baptist Student Association of Texas with more than 500 delegates enrolled from the 13 Baptist schools of the state along with the institutions under state control, including every Normal School in Texas, the A. and M. College and the State University. In fact the presiding officer announced that no school that had been invited to send delegates to the Convention had failed to comply with the request.

What is the Baptist Student Association or as it is called in Texas, the S. B. A.? The answer is that it is a most encouraging attempt on the part of Texas Baptists to minister to the Christian and to the denominational life of Baptist students in their own and in other schools of the state. During my college days I attended two state-wide meetings of students from all the colleges in the state; denominational and otherwise. These two meetings were interdenominational in character and under the control of the Y. M. C. A. The Texas Baptists, however, without the slightest intention of being disagreeable, have come to the conclusion that they, themselves, and not the Y. M. C. A. are responsible for the Christian and denominational development of their students in the various colleges and universities, and the S. B. A. is the expression of that conclusion. From all that I could see and hear the new organization functions well. Not only does it seek to strengthen the inner religious life of the student but also makes ample provision for his acquaintance with every phase of our organized, denominational life, thus sending him back home an active and intelligent church worker. Save for two addresses, I was a silent but intensely interested looker-on. I came away profoundly convinced of the opportuneness and of the possibilities of the S. B. A. and hoping that this organization or one like it might be set up in every state in which the Southern Baptist Convention operates. I would not take from any one the smallest portion of praise which is his due, yet from a human point of view the chief factor in the S. B. A. seems to be Rev. Joseph P. Boone. His achievements thus far show that he knows how. He is evidently an organizer of ability, while his pleasing voice, winsome manner and familiarity with every detail of the Association make him a compelling personality and a most excellent presiding officer.

II

Austin, the capital of the state, and the seat of the University of Texas with more than 4,000 students is on the way back to Birmingham, and so I availed myself of the opportunity to stop over and see what not only the Baptists but all the other chief religious bodies in Texas are doing for their young men and women who are studying in the University.

The presence of such a large student body as that in Austin, or one even smaller, imposes a heavy burden upon the local down town churches and so five or six denominations including the Catholics have built handsome, costly and serviceable houses of worship adjacent to the University Campus primarily to serve the students of the University, though residents of the city

may have their membership in them. It is a unique situation in which the local members of the church and the pastor look upon themselves as set for the Christian welfare of the students, and right nobly are they addressing themselves to it.

The Baptist students of the State University who were delegates to the Belton Convention were not one whit behind the others in enthusiasm and devotion to the Baptist position, and the story of their sacrifices, gifts and labors of love as told me by the pastor was astonishing and highly gratifying.

It should be said that the pastors of these University churches are able men. It was my pleasure to hear an address at Belton by Rev. H. T. Aulick, the scholarly, cultured and evangelical pastor of the University Baptist Church, and it made me grateful to God that the Baptists of Texas had such a man to represent them and to look after the interests of Baptist students at the State University.

Not so very long ago I received a letter from a Baptist pastor in a state university town conveying the information that there were several hundred Baptist students in the University, that nothing was being done for them, that he had all that he could do with his own church and asked me what help, if any, I could give him. All that I can do in such cases is to advise, hope and pray—and my advice, hope and prayer are that the Baptists of his state and of every Southern state, where the need exists, may do at their state universities what the Baptists, Methodists, Presbyterians, Episcopalians, Catholics and Disciples of Texas have done at their State University—i. e., build houses of worship near the Universities and put over them as pastors the best men that can be secured.

The University Baptist Church at Austin occupies a commanding position, costs about \$250,000 and is a thing of beauty inside and out.

In conclusion, and with the permission of the Editor, there are two other pertinent matters at the University of Texas that I would mention. One is the establishment of Dormitories or Halls by different religious bodies for the accommodation of students affiliated with the denomination which erected them. Certainly it means much for a student while away from home to live in a Hall erected by Christian people and pervaded by a Christian atmosphere. Two such Halls are now in operation, and on the day of my visit the afternoon paper announced that the Methodists would begin forthwith the erection of a \$100,000 Dormitory for the benefit of Methodist girls attending the University.

The other fact is the establishment of Chairs of the Bible in connection with the University. The University Regents realize that the state cannot pay for religious instruction, but they also realize the value of such instruction and have accordingly encouraged under certain conditions the establishment of Bible Chairs under denominational control. As a result, there are now five such chairs, approved by the University, and students in these departments receive credit toward their University degree. The classes do not recite in the buildings of the University but in the various houses of worship near by. The able incumbent of the Baptist Chair of the Bible is Rev. O. P. Campbell, an A. M. of Wake Forest College and a graduate of Crozer Theological Seminary. In addition to his duties as Professor, he gives material assistance to the pastor of the University Baptist Church in his work among the students.

The reaction in favor of Christian education is one of the most notable features of post-war thinking and the above is only an outline of the attempt of the Christian people of Texas to respond to that demand.

## TO MISTER S. E. TULL

When I wrote the few remarks on "The Bible and Evolution" I had no intention of taking part in a useless and long-winded argument. I still have no such intention. My object was, as

I stated, to show that a belief in the Bible and a belief in the evolutionary principle were not incompatible—that is that one might believe in both without being inconsistent. The remarks I intended to make on that subject were concluded in that brief utterance. I do not intend to make myself a nuisance by interminable writing.

If I had any intention of engaging in a discussion on this subject I should certainly not attempt to engage in a logomachy with Mr. Selsus E. Tull, whose article "A Crack Shot at Innocent Bystander" appeared in the Record for Oct. 13, 1921, for though I might overcome him in argument I could never do so in bombast. That is all his article demonstrates.

What excuse I gave anyone in my article for being cast out among the infidels and atheists classed among those who "go a-whoring" (how delicate is this gentleman in his brotherly discussion!) and nominated an "Achan in the camp of Israel," does not appear.

As to the last charge, I might be guilty of all Mister Tull accuses me and yet not be guilty of Achan's sin of stealing and lying about it.

This use of the *argumentum ad hominem* is the chief reason no one cares to discuss evolution with its illogical opponents. They mistake abuse for argument.

The use of anonymity is sanctioned by centuries of the best literary custom. No stigma can follow the use of this expedient. The same good and proper reasons apply now which led me before to sign myself,

AN INNOCENT BYSTANDER

—0—

## PLEA OF AN ENTENT PRODIGAL

Groping for Christ with halting steps and slow I come, for I have no where else to go,

Naught else to do.

Of base injustice and ingratitude

I've felt the stings; my few good works were crude;

Indeed that's true.

Others, the heat and burden of the day  
Have borne. But Master! now I'll say—

I want to work!

My wages, I will leave all that to Thee.  
An ordinary laborer let me be

Or just a clerk.

And, if it seemeth best to Thee  
Put someone over me to see

That I don't shirk.

If in Thy vineyard Thou wilt let me toil.  
To prune the vines or loosen up the soil

I'll do my best.

If Thou wouldst have me feed Thy hungry sheep  
I'll try to do that and Thy lambs I'll keep

Close to my breast.

Should my task be Thy lost sheep to retrieve  
I'll search them out and call them back and leave  
To Thee the rest.

Late is the hour. Who am I, now to choose  
My field of labor? Nor can I refuse

A menial task.

Though dangers lurk and foes annoy  
The remnant of my life I would employ

Wrongs to unmask.

But I would not Thy will anticipate  
Direct me step by step to work or wait  
That's all I ask.

For what I've failed to do, for what I've done  
Amiss, I have not, Father! yet begun  
To make amend.

I know that I can never pay my debt;  
I know I shall fall short again and yet  
Again offend.

I am not worthy to be called Thy son  
But from this time I'll try to carry on  
Until the end.

—WM. SCARLETT

Pastor J. S. Johnson has resigned at Bay St. Louis and is open for work elsewhere. He has proven that he can do hard work.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton  
 Second V. President—MRS. M. F. DOUGHTY, Shaw  
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 Stewardship Leader—MRS. F. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson  
 Treasurer—MISS M. M. LACKEY, Jackson  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

## TITHING SONG

(Tune: "Little Soldiers")

We are tithers, happy tithers, pledging this with  
 all our heart;  
 Of the tenths that He gives us, giving back to  
 God His part.  
 First ourselves, our time, our talents, all belong  
 to Him we know.  
 Lord, Thy loving will we yield to, use us any-  
 where we go.

Seek ye first the blessed Kingdom, then all else  
 that ye may need  
 Will be added, saith the Master, and His word  
 is truth indeed.  
 Bring the tithes into the store-house, prove me  
 herewith saith the Lord  
 "I will pour you out a blessing", this He tells us  
 in His Word.

We as stewards must be faithful to each trust  
 of our dear Lord,  
 Giving back into His Kingdom, as He teaches in  
 His Word;  
 Tithes and offerings both are due Him, to with-  
 hold we surely rob  
 When we give account unto Him may there be  
 no tear nor sob.

"Honor Him with all thy substance; Him ac-  
 knowledge in thy ways"  
 He will guide you and protect you and be with  
 you all the days.  
 Then if faithful, "Come up higher"; oh, to hear  
 the Lord's "Well done!"  
 And to enter in His kingdom as a "good and  
 faithful one"

## CHORUS:

So we tithe, tithe each day nor withhold or say  
 nay,  
 Everything we do, tithe and offering too at  
 Jesus feet we lay.

MRS. MACE WELLS ARMSTRONG.

WHAT A NEW ASSOCIATIONAL SUPERIN-  
TENDENT CAN DO

(This letter is from our newest Superintend-  
 ent—a dear little woman who is so shrinking  
 and timid that she felt she could not undertake  
 the work in her Association. But she loves her  
 Lord. She took the name of a frontier missionary  
 and she wrote letters, after studying the family  
 and its needs to each church as well as each  
 society in her association. See the result of her  
 first work. M. M. L.)

Dear Miss Lackey:

I do wish you could have been at the box  
 packing last evening. I was so proud of it. It  
 just made my heart leap with joy when the  
 ladies all came in bringing their gifts after hav-  
 ing made a splendid cash contribution last week.

I am sending you just a partial list of the  
 things that we put in the box; 1 big coat for lady  
 2 suits for boys, 3 shirts each for boys, 3 pairs  
 shoes—one for each—4 pairs sox, 4 pairs hose,

1 nice wool sweater for little girl, 1 tricotine  
 dress pattern for lady, military braid, buttons  
 and lace collar for same, 4 sheets 2 linen table  
 cloths, 1 set napkins, 1 cap for girl, 4 pairs  
 pillow cases, 1 amb. scarf—with crichet, 2  
 waists, outing towels, thread, needles, pins, safe-  
 ty pins, powder, hdkfs, pencils tablets, hairpins,  
 toilet water, tooth paste, soap, buttons and candy  
 the Sunbeams put in candy, pencils, tablets, color-  
 ing pencils, etc. Then there were 2 quilts, 2 large  
 collars and pins, 2 ties and a lot of toilet soap.

(Attention is specially called to the part that  
 the Sunbeams had in this box. Not only did they  
 put in the above articles but they made a cash  
 contribution. M. M. L.)

EXTRACTS FROM A LETTER OF A FRONTIER  
MISSIONARY

(As will be seen this letter was written to  
 Mrs. Scull, Superintendent of Deer Creek Associ-  
 ation. Please note that the wife of the missionary  
 is blind. M. M. L.)

Mrs. J. F. Scull,  
 Hollandale, Miss.

Dear Sister:

It is with an overflowing heart and a grate-  
 ful spirit that I undertake to try to tell you how  
 glad and happy your precious people—the W.  
 M. U. Sisters, Sunbeams, and surely others—  
 have made us in sending to us away up here  
 near the cold bleak mountains that wonderful  
 box.

It would have done all of your dear hearts  
 good to have seen—yes all of us—as I took one  
 article after another out and to hear the glad  
 joyous exclamations "Oh Papa, Oh Mama, look  
 here! Oh, Mamma! feel this!" And the poor,  
 dear soul would sit as we piled the blessings on  
 her lap. She would repeat so often, "Oh how I  
 wish I could see them; if I just had my sight."  
 Wife is so proud of the three new dresses and  
 the aprons—and the blankets! we were getting  
 to need them so badly this winter. And the com-  
 forts too! The boy, Elmo, almost went wild with  
 delight over his suit of clothes, shoes, stockings,  
 and unions.

Dear Sisters, gratitude scarcely expresses  
 what I feel. Love unbounded and praises to God  
 for such loving loyal hearts as were prompted  
 to remember a poor, struggling servant of God,  
 when he most needed such encouragement. Will  
 you not thank everyone of the dear ones for us?  
 Wish we could write to all. We are praying for  
 you all. Pray for us. We are doing what we can  
 out here to make the world better.

Cordially and gratefully,

E. E. CALLAHAN,  
 Texline, Texas, Oct. 31st.

## STEWARDSHIP ACROSTIC

Seek ye first the kingdom of God and his  
 righteousness. Matt. 6:33.

The earth is the Lord's and the fulness there-  
 of. 1 Cor. 10:26.

Every good and perfect gift cometh down from  
 the Father. Jas. 1:17.

Will a man rob God? Mal. 3:8.

All things come of thee and of thine own  
 have we given thee. 1 Chron. 29:14

Render unto God the things that are God's  
 Matt. 22:21.

Doing service as unto the Lord. Eph. 6:7

See that ye abound in this grace. 2 Cor. 8:7.

Honor the Lord with thy substance. Prov.  
 3:9-10.

It is required in Stewards that a man be  
 found faithful. 1 Cor. 4:2.

Prepare to meet thy God. Amos, 4:12.

MRS. MACE WELLS ARMSTRONG.

The above Stewardship Acrostic, also the  
 Tithing song that appears on our page today,  
 were each prepared by Mrs. M. W. Armstrong of  
 Hickory to be used in a Rally in her Association.  
 We are grateful to her for them and take plea-  
 sure in passing them on for the benefit of others.

## THE CIRCLE PLAN

This is written for the benefit of some of  
 our dear sisters who do not grasp fully the  
 meaning, the scope and the advantages of the  
 circle plan as used in our local societies.

The circle plan is no new plan. From the days  
 of our Blessed Savior we find that He took a  
 group of His disciples apart to deliver to them  
 some special message He wanted the world to  
 get. Somehow we grasp a truth more easily, we  
 pay closer attention, when it is presented to just  
 a few of us at a time. Day school teachers, as  
 well as Sunday School teachers realize the truth  
 of this, so are dividing classes into groups and  
 even into sub-groups for the purpose of in-  
 stilling worth while lessons.

When busy women turn aside from their  
 every day affairs for an hour a week to study  
 and discuss our Lord's Work, we so often find  
 it hard to leave the burden of home cares behind  
 us. We all gather there once a month, even  
 though we carry out the circle plan; and while  
 by the various women coming, we soon lose  
 ourselves in the crowd, and the mind rushes  
 back to that unfinished task, or to wondering  
 what the children are doing, or to some other  
 matter that claims much of our time and at-  
 tention. We are so human that we cannot, in  
 a large company, give our undivided attention  
 to the business in hand. And while for many  
 years we have had most helpful and success-  
 ful societies when all members met together, it  
 is yet possible for us to "be shown a more ex-  
 cellent way". We are bidden to "grow"; to  
 "add" to our virtues and abilities.

Several years ago, in 1917, the Southern  
 Baptist Convention W. M. U. had an interest-  
 ing discussion on the wisdom of using the  
 circle or group plan. Women, wise, intelligent,  
 consecrated sisters from country societies,  
 small town societies and city societies all took  
 part for all were interested. The consensus of  
 opinion was, that the circle plan would greatly  
 redound to the interest of our Master's King-  
 dom—and that above all things is what we are  
 working for. So strongly was this plan advised  
 that Miss Mallory was requested to have one  
 entire chapter in "The Manual of W. M. U.  
 Methods" on this plan. She gives twelve strong  
 points for emphasis in circle plans. This is  
 chapter 3, on page 55 in the Manual. I lovingly  
 beseech all sisters who may be doubtful as to  
 the advisability of the plan to study this chap-  
 ter.

One dear sister has suggested that the circles  
 do not give the humble women a chance to  
 enjoy the work. It was largely for this be-  
 loved humble sister, who perhaps is not so  
 rich in this world's goods as some of her church  
 sisters; whose home is not so richly furnish-  
 ed; and who perhaps has to toil with her  
 hands from morning to night and has less op-  
 portunity to study—it was largely for just  
 such as she that the circle plan was adopted.  
 She is timid and does not care to speak out in  
 a crowd; but among her small group, her circle,  
 where all hearts are warm to each other, she  
 realizes that she has a part worth while. She  
 learns to express her thoughts; and by and  
 by she gains sufficient strength and courage to  
 bring a message to the entire society at the  
 monthly meeting in the church.

This has been written with all love, and  
 with the sincere desire to help. May the Dear  
 Lord give us all patience and wisdom.

Did you read that fine message from our  
 President last week. After reading it did you  
 sit down and send dear Miss North a word of  
 love and sympathy and appreciation for all she  
 has meant to the world these past forty years?  
 If you did not, won't you do so still? Then if  
 God has prospered you won't you slip into the  
 letter a bit of money, just sending it without  
 saying a word about it. You may be sure she has  
 need of funds now and then.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### TITHING HONOR ROLL

Aberdeen Juniors  
Terry Seniors  
Hickory Juniors.  
Okolona Seniors

### JACKSON TRAINING SCHOOL

It was the delight of the Jackson young people to have with them for their annual Training School besides the State Secretary, Mr. W. H. Preston, B. Y. P. U. Secy. of Tennessee, and Miss Sallie Paine Morgan, Union Leader of Aberdeen Miss. Mr. Preston had a large class in the Senior Manual and Miss Morgan taught the Juniors. The interest in the school grew every day and the crowd was a little larger every day, and even Friday evening, examination day, we had the largest crowd of any other day. The School was a wonderful success in many respects. Every body had a good time and not only a good time but a profitable time and nearly every one who took class work took the examination and made good grades. After the examinations Mr. Preston's class gave a B. Y. P. U. Social and invited the other classes and it was pronounced by all to be the best evening they had spent in a long long time. Mr. Preston let every body know that he was from Tenn. and 'Tennessee' became quite a 'By-Word' with every body during the week, and in closing out the school we all sang "Should Auld Acquaintance be forgot wherever you may be, think of the good old time you had with the man from Tennessee."

The following officers were elected for the City B. Y. P. U.

President, Mr. R. G. Albritton; Vice President, Mr. Fred Langley; Sec. & Treas. M. Lawrence Crawford; Cor. Sec., Miss Natilee Jacobs; Chorister, Mr. W. G. Mize; Pianist, Miss Lula Wright; Booster, Mr. W. O. Byrd. The time for the next meeting of the City Union, Third Monday night in Nov., to be held in the Davis Memorial Church.

### NEW ONES

...We are glad to report several new unions within the last week others of course that have not been reported but these, reported by interested workers.

Bro. R. L. Breland reports a Senior union for the Beulah church Newton County. The officers, President, Miss Lorene Munn; Secy., Miss Iva Pope; Treas., Miss Annie Chaney. This is a good community and the B. Y. P. U. is going to add to the spiritual as well as social betterment of the community.

Mr. Harry Smallwood reports a Senior union at Sandersville with Mr. Armstead Hardy as president. Mr. Smallwood was to have been there to help in the organization, but got his dates mixed up and so was not there but these young people were not put out at all, they went ahead and organized with out him, that fact shows that they mean real business.

Mr. H. A. Brumfield reports the organization of a senior BYPU at the

church at Centervills. They organized with a membership that has grown to thirty four within the few weeks of their existence. Although just a few weeks old, they are putting on the "Trial of the Robbers" and are not only going to give the play to their own church, but to as many others as possible and as they go they expect to organize BYPUs wherever possible. They expect to organize a Junior BYPU in their own church soon. That's the spirit that wins.

Mr. Aubrey Ballard ex-president of the BYPU at Eastfork church BYPU sends in the name of Mr. Bertram Wilson as the newly elected president of that efficient body. Mr. Ballard made a good president. He kept the State office informed as to the work of the union and when turning over the office to another, he was interested enough to send in the name of his successor, all of which is greatly appreciated.

### BLUE MOUNTAIN COLLEGE B. Y. P. U.s

At the beginning of this session of Blue Mountain College it was decided that the college BYPU work would be confined to the two colleges located in Blue Mountain. Heretofore the Senior class girls were members of the BYPU at the church, but beginning with this year only town young people will be members of the church BYPU. That is a fine arrangement for several reasons and as a result it has been possible to organize several BYPUs in the college. The boys from the 'Heights' are no longer in the church BYPUs but will work in the BYPUs that shall meet in Blue Mountain College. A great BYPU spirit is being manifested in these college BYPUs this year, more than has ever been shown before, and Blue Mountain will report at the close of each quarter several unions rating high above the required Standard of Excellence.

### RESPONSE

Never before has there been such a hearty co-operation in the BYPU work in Mississippi as now. We rejoice to see how thoroughly the BYPUs are entering into the Tithing Campaign. It is the biggest thing they have ever been asked to line up with, and it shows that they are not afraid of a big job. Many requests have come from all over the state for copies of the play 'The Trial of the Robbers' and more than two thousand copies have been sent out. Many requests are being made for extra copies of the 'Four Minute talks' we have been sending out, but we have not been keeping a reserve supply of these and for that reason have not been able to fill many of these orders. It is glorious task we have, and the Young people are facing it in a glorious way. PUSH ON, PUSH ON.

### WEST CORINTH

On Sunday evening Oct. 30th. the B. Y. P. U. of the West Corinth church

held an open program and invited the public. A large crowd attended, many of the older people saying that it was their first B. Y. P. U. program to see rendered and they expressed their delight in the work. Our membership is growing we had ten additions last week. We are now planning to give programs at churches that do not have B. Y. P. U.s, for the purpose of interesting them in the work. Two weeks we held services in the county jail and five were saved, one man a murderer. God is blessing our work, and we ask the prayers of other Christians.

Connie Hargrove.

### NOTICE

...If any of the churches needs a first class singer for a meeting, you can secure Prof. Hubert Reynolds of 2425 Birmingham St. Dallas, Texas. It has been my pleasure to have Bro. Reynolds with me and he always gave perfect satisfaction in every way.

W. E. Farr

### MEETING AT WEST

On November 1st we closed an eight days meeting with the good saints at West, Miss. Bro. Joseph Jacobs, is the pastor, and is doing fine work. The West Church is doing a really great work in the Sunday School with one of the best Superintendents in the State to lead them in the person of Bro. E. C. White, who is one of the good merchants of the town. The good Lord added to the church fifteen new members, with thirteen of them by faith.

We pray that the good Lord will bless church and pastor.

W. E. Farr, Grenada.

### MONTROSE

Our revival meeting began the 1st Sunday in August and continued until Thursday. When at the water, were baptized eight bright and happy children. Our pastor, Bro. J. L. Hughes doing the preaching, the church was greatly revived.

On last First Sunday night, four deacons were ordained. Brethren, J. J. Hardy, M. V. James, O. R. James and J. M. Eley.

A live B. Y. P. U. was organized about the first of October with 34 members. They are doing a splendid work.

We regret to learn that the health of Brother T. J. Miley has not improved. He will forever be remembered by the members of the Montrose Baptist Church, and our prayers are united; may God's richest blessings rest upon him and Sister Miley.

D. W. Alexander.

### COLDWATER ASSOCIATION

The Coldwater, DeSoto Co. Association met on the 12th of Oct., with the church at Eudora. The former moderator, W. L. House called the body to order promptly at 10 A. M. W. E. Lee, the clerk of other years was also present to assist in the organization. After a short devotional service conducted by Brother House the following officers were elected; J. L. Price, Moderator; J. S. Barnett, Clerk and C. P. Dockery, Treasurer.

The Association entered at once into the work with interest and vim.

All of the questions usually discussed in such a meeting received due consideration.

Bro. W. T. Roth the new pastor at Hernando preached the introductory sermon at 11 o'clock and Bro. J. W. Lee the doctrinal at 7:30 P. M. Dr. Jefferys of Memphis, J. R. G. Hewlett, R. B. Gunter, B. F. Whitten were welcome visitors, taking part in the discussions and helping to make the meeting a success. We closed the 2nd day with every body saying it had been a success. We meet next year with Olive Branch. Every body come.

J. L. Price.

### GONE BUT NOT FORGOTTEN

Mrs. Rebecca Cone, of Weathersby, Mississippi took her departure for her Heavenly home on October 5th, 1921. Sister Cone, whose maiden name was Roberts, was born March 22nd 1866, and died October 5th 1921, age 55 years 6 months and 13 days. She married Mr. R. L. Cone, on October 11th 1883. She united with the Missionary Baptist Church 39 years ago and according to the testimony of those who knew her best, she lived a consistent, consecrated Christian life to the end. The writer had known Sister Cone but a short while but he can truthfully say that he never met with a more lovely Christian character in his life, she seemed to always have a kind word and a pleasant smile for all with whom she came in contact. She made home like Heaven, life worth living and death a triumph. Ah! to be a Christian we must live so as to please God, and help our fellow men, and that was Sister Cone's motto. The writer never conducted a funeral where he had any stronger hopes of a happy future than in this instance. Sister Cone, leaves a husband, three daughters and one son, besides a host of friends to mourn. But I say unto thee weep not but strive to meet her in that Heavenly home not built with hands. Let us all look for that city which hath foundation, whose builder and maker is God; May the Lord's richest blessings be in that home and especially through the trying hour is my prayer. A brother in Christ, A. J. Linton.

Dear Record: I have been a constant reader of your columns for a great many years and have greatly enjoyed the even tenor of the ways of Mississippi Baptists. It seems to me that they never quarrel and never have a western boom but go on and do things just the same. There seems to be nothing top-heavy about the work in Mississippi.

I was born in the state and was a student in Mississippi College for a time and we have two children and they both live in Jackson.

All these things being true connected with the fact that there is probably no better field for work I have come to Jackson and am ready to engage in any kind of work the Master may have for me here. Especially for a short time I will be open for supply work or meetings. Would be glad to help in meetings through Nov. if there is demand.

Fraternally, S. L. Morris.

I refer without permission to any preacher in Jackson.



### HOW LITTLE JOE WON HIS HEALTH

A true story of one youngster whose mother died of tuberculosis at his birth

Joe was the pet of the ward. For a newcomer he made himself heard in the world. But smiles sometimes followed the tears, and occasionally Joe was known to accomplish both at the same time.

Joe's mother had been a charity patient. She had fallen under the shadow of the White Plague, and Joe's coming into the world had meant the giving of her life for the new one.

Of course, no one can ever quite make up for the loss of the real mother, but Joe had no lack of foster mothers in the nurses. They gave him the best of care, alternated with petting in the odd moments of their busy days.

Whoever Joe had in the way of relatives didn't seem to be interested in him, until one day a thin-lipped sharp-nosed woman who said she was "Mollie's aunt"—and Mollie being Joe's mother—came to see him. No, she couldn't adopt him. Didn't Mollie have tuberculosis and wasn't the baby sure to have it too?

The doctors tried to convince her that consumption is not hereditary. It was to no purpose. "Mollie's aunt" wasn't going to assume any such responsibility as a "peak-ed looking baby" in her spinster household.

She said so emphatically and stalked out of the institution.

Secretly glad, the nurses took little Joe back to the orphanage wing of the big hospital, more determined than ever to disprove the unwarranted prediction of "Mollie's Aunt".

And they did. Today little Joe has found a real home. That he is the sturdiest youngster on the block is attested by several high percentage score cards and blue ribbons won in baby contests where health was made the basis of competition.

Now Mollie's Aunt wants him, but the little fellow is assured of intelligent and loving care by devoted foster-parents, and the courts have sanctioned their adoption of him.

Unfortunately all the little Joes in the world have not been given equally good chances.

No child is ever born with tuberculosis, so the medical experts tell us. The danger comes from infection by contact with older members of the household who have the disease. Evidence of tuberculosis infection begins to show itself in a baby about the time the child is first allowed to play on the floor. If bodily resistance is great the disease may never develop, even though there may be infection. Figures of the National Tuberculosis Association show that from 75 to 90% of the population in civilized communities is infected with the white plague germs before the age of sixteen.

But right living, such as was little Joe's good fortune to have, will keep this menace away.

More than 1,000,000 persons in this country are afflicted with tuberculosis in an active form and at least 1,000,000 others have the dis-

ease in a latent or quiescent form.

During the past year there were 132,000 deaths in the United States from tuberculosis, which means that one person died every four minutes of this preventable and curable disease.

Yet a winning fight is being made against this menace by the National Tuberculosis Association and its 1200 affiliated organizations throughout the country. In the fifteen years since the Association began its work the death rate from tuberculosis in the United States has decreased from 200 per 100,000 to 120 per 100,000 of population. Funds to carry on this effort are secured from the sale of Tuberculosis Christmas Seals and the Fourteenth Annual Christmas Sale will be held in December.

Buy and use Tuberculosis Christmas Seals. They will change the tears of the little Joes of the world into smiles.

### THE BAPTISTS OF MISSISSIPPI

In the city of New Orleans beginning Tuesday night February 7th continuing through Thursday night February 9th, there will be held a South-wide Conference of Senior and Adult Classes in Baptist Sunday Schools. This meeting is to be held under the auspices of the Sunday School Board and will have three definite objectives to offer:

REACHING THE UNREACHED OF OUR CONSTITUENCY.

EVANGELIZING THE UNEVANGELIZED IN OUR CHURCH COMMUNITIES.

ENLISTING THE UNENLISTED IN OUR CHURCHES.

Two million members of Southern Baptist churches are in no Sunday School. The Organized Bible Class is the only definite reaching out agency with unlimited constituency in our church life.

More than half the people in our country never attend any church service. Christian men and women in Sunday School classes are the logical forces for personal evangelism. We would like to start currents going that will result in a half million Baptists going out to win others.

Observation and experience warrants the statement that an average of twenty per cent of the members of the churches do the work of the churches. Apart from the B. Y. P. U. which is limited to young Christians, the Organized Bible class is the logical training agency in a Baptist Church.

From outside the Southern Baptist Convention territory, Hon. William Jennings Bryan, Mr. Roger W. Babson and Dr. W. S. Abernathy pastor of Calvary Baptist Church in Washington have accepted places on the program. Secretary of Labor Davis (a Baptist), Senators Park Trammell of Florida and J. W. Harrel of Oklahoma, both active Baptist laymen, have tentatively accepted. From our Southern Baptist constituency we are promised some of the leading bankers, business and professional men, who are active class leaders, as well as leading pastors and women.

This is going to be a GREAT CON-

ERENCE (it is not a convention) with great definite objectives. Be certain that your Sunday School classes are represented. More Anon!

HARRY L. STRICKLAND,  
Secretary in Charge.

Organized Class Department Baptist Sunday School Board.

### SOUTHWESTERN SEMINARY NOTES

We are this week in the midst of a revival meeting which is being led by Dr. J. B. Weatherspoon, pastor of one of the churches at Winston-Salem, N. C. Dr. Weatherspoon was formerly Professor of Hebrew in the Seminary and is much beloved by all here who knew him then. He is a splendid preacher as he was a great teacher. In our Sunday School we have about three hundred fifty boys and girls sixteen years of age and younger. A number of these are unsaved and we hope to reach many of them during this meeting as well as have a revival among the Seminary students.

Several events of unusual interest to our Seminary life occurred last week. Miss Jessie Burrall who formerly taught the great class of young women in the Calvary Baptist Church of Washington spent part of the day with us and delivered two lectures that completely captured our student body. Miss Burrall is now Director of Religious Education of Stephens College, Columbia, Mo., and is teaching a Sunday School class of about one thousand young men and young women, many of them students in the State University.

We were also delighted to have with us last week Dr. E. C. Dargan of our Sunday School Board. Dr. Dargan delivered the Holland Lectures for this session. His subject was "The Art of Preaching, Historically Considered". These lectures will in all probability be published in book form and should be in the hands of every preacher among us. Dr. Dargan has studied this subject for a number of years and has made careful investigations in the leading libraries both in this country and in Europe.

About fifty of our students attended the Baptist Students' Convention of Texas, which met with Baylor College at Be'ton Oct. 28-30. There were altogether about five hundred students in attendance from both denominational and state schools. It was one of the greatest conventions our students have held and will prove a great force in holding our students true to our denomination not only in the denominational schools but also who attended were already volunteers for some kind of religious service in the state schools. Many of those vice and about one hundred thirty others volunteered for different phases of religious work during the convention.

Our Miss. group is looking forward with much interest to the meeting of our State Convention at Jackson. We trust that all of our work will be able to report the greatest year in the history of the Convention.

N. R. DRUMMOND

### ATTEBERRY—POPE

On the evening of Oct. 27th, Mr. T. T. Atteberry, of Crowley, La., and Mrs. Katherine S. Pope, daughter of Mr. and Mrs. D. J. Scott, of Lumberton, were quietly married at the home of the bride's parents, in the presence of a small circle of relatives and friends.

Mrs. Pope was a very popular young woman of our town, and goes with the best wishes of her wide circle of friends here.

They left immediately for New Orleans, where they were to spend a few days, then to Crowley where Mr. Atteberry is engaged in a very extensive rice business.

Their many friends wish for them the very best life has to offer.

J. N. MILLER

### ARE WE GOD'S STEWARDS? THEN HOW DO WE COMPARE WITH BIBLE STEWARDS?

Mrs. Tessa W. Roddey

First, we must look at some people of the Bible and see how they who were close to God practiced stewardship. First, we will look at Abraham. Abraham had one son, and this lad was the son of his old age, and his one hope for posterity, and the possession of the land God had promised; God told him to sacrifice that boy, and he and the boy walked along toward the place of sacrifice, talking about things; the lad said, "Where is the lamb for the offering?", and the father with a feeling of absolute dependence on God, answered, in perhaps the greatest line of prophecy in the Old Testament, "My son, God will provide a lamb for the burnt offering." Abraham knew and kept the stewardship of Obedience.

Nehemiah was busy at a king's court, and robed in handsome clothes and with costly viands, and a favorite with a rich and powerful king, and was in the high position of cup bearer to a king and queen, but he felt sad within his heart because the walls were falling down around his beloved Jerusalem and he felt constrained to go and build them, and he looked sad and the king asked the reason for his sadness and he told him, and he was allowed to go to his beloved city to rebuild the walls, and he went feeling sure of all needed equipment for service; he put off the gorgeous livery of a king's court, and put on the garments of a laborer, and journeyed to the great city of his people, and went to work; and he gave to each man or set of men tools, and each took the tools, and all went to work and rebuilt the walls, and the gates of the city of Jerusalem because Nehemiah knew and kept the stewardship of labor.

Ezra was all alert to write the laws of his people; he knew them as he had written them often and under many difficulties, and he knew that his people at home at Jerusalem were wandering from God and were beginning to fall away from the statutes of Jehovah, and he left a court of a powerful king and journeyed back home to Jerusalem and changed from a rich and powerful kingdom to a weak and poverty stricken and captive people.



because he had a work to do there, and he carried many of his people home, and they held the largest organized Bible class in the history of the world, when he divided them into groups and passed the law of Jehovah; and they heard and kept the laws and turned from their evil doings and came back to God and left even the heathen wives and belongings and kept the law of Jehovah because Ezra knew and kept the stewardship of Talent.

Daniel was young and in a strange country, and he was told by the king's servant to eat certain rich foods, but Daniel had been taught to eat simple food and he was brave enough to stand by the teaching, and so he purposed in his heart that he would not defile himself with the king's meat and the king's wine, and he did not, and he ate the simple food that he had been taught to eat to keep his body strong for his God, and stood out against all the king's servants and ate the simple food, and the people were looking on and saw that his body was strong and his eye bright and he was sturdy and so the food was deemed good for him and he instituted a simpler food for the youth of the land because he knew and kept the stewardship of the Body.

Daniel was a king's favorite, hence the object of jealousy of the others in power, and he prayed often to his God, and the jealousy of others in their efforts to get Daniel into trouble caused an edict to go forth throughout all the kingdom that no knee should bow except to the king, and Daniel knew about this, and he could have knelt down in a dark corner of his room where none could have seen, but did he? No he opened his window toward Jerusalem and knelt with his face towards the West and prayed to his God, and enemies spying, saw him, and they told the king, and though the king was sorry he had caused an edict that even he must keep according to the law of his kingdom, he said that Daniel must be thrown into a den of hungry lions, and Daniel was taken and thrown into this den; but did the lions devour him? No. Why? Because Daniel had known and been faithful to the Stewardship of Prayer.

Does God keep His children out of danger? No. What does He do? He goes into danger with them and preserves them from destruction.

The three men, Shadrach, Meshack, Abednego were faithful to God and to worship of God only, and though they were threatened with a fiery furnace, they refused to worship anything except God, and they were thrown into the fiery furnace, but did they perish? No; and why not. When they looked in to see if they had been consumed they saw a fourth one there. And who was that Fourth One? It was the Spirit of the Living God who goes into danger with His children and saves them because they are faithful to Him. Faithful to the stewardship of Worship.

A little maid in the house of a great man had heard of a Healer, and when her master was ill, and no one could help him, she told of the one who could help and heal and so her master was healed, because she was faithful to the stewardship of Telling.

Dorcas made garments for the poor, and her women loved her because she

did loving service with the work of her hands, and when she became ill and died they ceased not to pray, and they got the Healer, and the woman was healed, because she was faithful to the stewardship of Service.

Jesus was visiting in a home, and a woman brake the costliest thing she possessed and poured the contents on her Lord, because she loved Him, and her love would pour itself out in gifts, and He memorialized her by saying she had anointed Him for His burial, and her name will be handed down among the blessed forever more because she was faithful to the stewardship of Love.

The only time we are told exactly where Jesus sat was when He sat over against the treasury, and He memorialized another woman who slipped quietly by and cast in from her living and the Master Jesus spake of her words that will immortalize her down through the centuries because she was faithful to the stewardship of Money.

Friends, people, church members, Jesus sits over against the treasury of our lives, of your life and mine, and He is looking as we pass and give; His eyes are on us, and He has such tender eyes, such yearning eyes, such compassionate eyes and they have seen such tragic things, and seen some things so closely; (how close Judas, the betrayer, had to get to give the kiss of betrayal!)

Eyes that have seen disappointments that have been dismayed but eyes that have never been known to fail to see the healing thing to do — even when a howling mob raged about Him (just after He had seen His disciples sleep and leave Him alone) and when torches flickered and flared in the gathering darkness, and men with staves came to take Him, and angry enemies were all about, and the little crowd of disciples were frightened, when Peter drew his sword and cut off the ear of the servant of the high priest, the ever watchful tender eyes saw the hurt and the kind, loving Hand reached forth and healed. Do you think He could do this wondrous miracle at this tragic time because He had been praying so long and so fervently, so intimately, so earnestly, so desperately, so pleadingly, so submissively to and with His Father? I do not think so; I think — ay know it was because He had trained both eyes and hands to the habit of healing hurts.

He, our Christ, was faithful to every form and thought and spirit of stewardship, and He gave all.

People, this same Jesus is looking at us as we pass by — looking at you and at me, and O Pitiful God, what does He see?

#### WHAT DOES HE SEE?

I am so glad that Jesus looked with compassion on the multitude because I am just one of the multitude, plodding along, and I wonder and pray if Jesus knows I am doing my best.

#### HOLCOMB

At five o'clock November the second, the spirit of Brother Benjamin Franklin Holcomb went back to the God that gave it. His body was laid to rest Thursday in the Hebron Cemetery. He was born in Wilcox County Alabama on November the eighteenth, eighteen hundred and fifty three, moved with his parents to Wayne County Missis-

sippi at the age of four years. Was born again in July Eighteen Seventy four and on the thirtieth of the same month was buried in baptism with thirty-one others, by Rev. Joseph Mitchell. Among the number that survive are, Dr. B. D. Gray, corresponding secretary of the Baptist Mission Board of the Southern Convention. Bro. Truman Gray former postmaster of Waynesboro, business man and teacher, deacon W. B. Robinson and a brother, J. J. Holcomb, the latter three still are members of the Waynesboro church which was formerly Salem church.

For more than fifty years brother Holcomb had been a faithful and devoted member of the church and a much loved and honored citizen. The text of Scripture on which his life rested above all others is found in Luke 19-13 'Occupy until I come.' Of this text he spoke in his illness, saying that he had tried to be faithful in carrying out the Lord's will given here.

The subject was married to Miss Beulah Benton Doherty, on the tenth day of February Eighteen eighty four. This union was blessed with five children as follows, Alf, Milton, Mrs. Edgar Horn, Miss Eugenia and Roland. Mrs. Holcomb having died in Nineteen and ten, Brother Holcomb was left to be mother and father to the children. He was patient and loving as a father and of him no one could speak evil. Beside the above named he leaves two sisters and a brother to mourn their loss. Mrs. Sallie Freeman, of Sulphur Spring, Hopkins County, Texas. Miss Mollie Holcomb of this city and J. J. Holcomb near town.

There is a place made vacant in the church, community as well as in the home by the going of brother Holcomb. That gentle manner, that loving disposition, that peaceful attitude at all times and under any circumstances will be missed by all who knew him. He was a great sufferer in the last months of his life yet hopeful, bright and resigned as to the Master's will. He had been for several months prior to his death in the home of his daughter, Mrs. Horn of Quitman. Here he won a large place in the hearts of the community. He loved the two pastors Bro. Gavin and Bro. Wood. Their visits were a great joy to him. Although away and seldom seeing his own pastor, he was thoughtful of him to the last and at his request his pastor conducted the funeral assisted by Rev. Wood and Dr. Featherstun.

To Bro. Holcomb death had no sting, the victory of death had been won in Christ. He leaves to his family an untarnished name and character, to his church an example of faithfulness, and to the community the pleasant recollections of a life that was a sweet-scented savor.

His Pastor.

#### LAW AND ORDER

The people of Barnes and Gray communities met at Rocky Point Church October 24th and organized a Law and Order League.

The purpose of this organization shall be to suppress the whiskey traffic and all other lawlessness, thru kindness if possible, if not, thru the channels of the law, we urge other communities to take up this fight and assure them of our hearty cooperation. We also ask a full cooperation of

the officers of our county, state and nation.

Mrs. Luna Davis, Secretary.

#### SHUQUALAK

I resigned the care of Shuqualak Baptist Church, effective Jan. 1st, 1922. This is a half time church, I came here Jan. 1st, 1917. During the five years that I have been on the field the church has increased its offerings for all causes from \$641.91 in 1916 to \$2,875.72 in 1921. During the five years that I have been here there has been 110 received into the church.

I am looking to the Lord for a new field.

Yours for service,  
J. H. Newton.

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Hundreds are boosting COGGINS' MEMORIALS, and report it an easy matter to sell them made from either ELBERTON BLUE GRANITE, "The Stone Eternal," or the GEORGIA MARBLE. Liberal commissions. Honesty, integrity, ambition and lawfulness. Wait! immediately for full particulars and contract.

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### A PREACHER'S LIFE STORY From the McComb Journal

This past Sunday night, Dr. Theo. Whitfield, of the 1st Baptist Church, gave to a packed house—gallery and all full—the story of his life. After eleven years service here, he leaves in two weeks for his new charge—the First Baptist Church of Gulfport. He said as follows:

I would not speak to you along this line, but I am going away soon and I make bold to thus speak. I am a preacher because, during my adolescent years, my father often told me that he hoped I would be a preacher, and confided to me that he had long prayed for the same. Therefore I grew up with the idea that I was intended and destined to be a preacher. As I also weighed the matter in my mind I decided I could do more good in the ministry than in any other way. These are human reasons why I am a preacher. Back yonder it was a struggle for me to learn how to preach and to get into the ministry, and that is what I am going to tell you about tonight.

The great difficulty with me was that I could not speak in public. I had a so-called splendid education with a Bachelor of Arts degree and a Master's degree, and a Doctor's degree, from college and seminary and even school of oratory; and yet I was the most backward pupil in public address that you nearly ever saw. Others of my schoolmates, naturally gifted in oratory, would talk out upon the platform and, pick flowers from the fields of beauty, and unroll from their bosoms the eloquence of thought; but none of it could I. I had indeed taken the prescribed course in literature and theology and doctrine and polemics and church doctrine and Bible—but I could not speak. I felt that I had the goods within my mind but I could not deliver them. I knew all the principles of composition and rhetoric; could tell the use of simile and metaphor; had studied pose and gesture, voice and expression, elocution and oratory; but before an audience, it seemed, I lost all my powers. When I arose before the crowd every thought would leave my mind; my face would turn red; my hands would get in the way; my knees would shake until I feared I would fall to the floor. (They did not smite together as the book had said—but in my case at least, they shook forwards and backwards; the audience would become nervous or pained, or as more often the case, convulsed with laughter. In my senior year at college, being required to deliver a speech before the student body, I wrote out the same and memorized it, and memorized it so well that I could say it backwards. But alas! in my zeal not to forget the speech, I forgot something else, namely to wait and actually began the speech before I arrived on the platform, and the audience roared with laughter. I have the picture in my memory today of even my good pastor, seated there in the little prayer meeting room where I was trying to preach actually holding his sides to restrain himself from laughing. I had read in Milton of "Merry laughter holding both his

sides." Well I actually saw the sight in those days. Well, what was I to do? Some of my friends sighed and said, "Poor man." One of the professors said (and it was reported to me afterwards) "He not only cannot preach not but he never will preach." But I knew that I would preach some day. I had chosen the ministry as my life's work under the firm conviction that if I prepared myself for the same the Lord would allow me to preach. Furthermore I had mastered every lesson in the books that came and I just knew that I could learn to stand before an audience and think and speak. About these things I never had a shadow of doubt in my mind. There was just one problem before me and that was just how to go about the matter.

After my post-graduate year I was absolutely certain that I had made all preparation that either God or man could ask and I knew good and well that it was the time for me to begin to preach somewhere. But alas! where was I to begin? No church had ever called me and, so far as I knew, no church had any idea of doing so. I had grown up with the idea that if you prepared yourself for the ministry the Lord would cause some church to extend you a call. Yet I felt that I had prepared myself and no church had called me. I could reason and I could see that there was a fault either in the premise or in the argument or in the conclusion or in me or somewhere for certain. I will never forget the picture that I witnessed at that time when—at the session's close—I saw all the men packing up and saying goodby and going off to their respective fields, and I, "poor doggie" had none.

It was the third day after the session had closed and the men had practically all left and in that big old dormitory I retired to my room alone to think. I did some hard and fast thinking, and some changes took place in me and a lot of the old notions took their flight from my brain that have never come back. All foolish timidity and fear departed, and I made up my mind that people just simply must and would hear me. I decided that since no church would call me I was going to call upon a church. I resolved to do as the darky who prayed the Lord to send him a turkey, and no turkey came, then he prayed the Lord to send him after a turkey and one was there for breakfast. In plain words, I decided to go after a church. I arose immediately from my chair and walked out into the hall and the first man I met I stopped—for there were still a few men at the dormitory—and I put my hand on his shoulders and said, "Look here, do you know of any church that is vacant?" He said, yes, that he knew of one. I told him to give me the church's name, and then tell me the railroad that ran to it. I soon had a list of five churches that were pastorless.

Now I was about to omit for modesty's sake, telling that I had a further incentive that was prodding me on in these matters, and that was that I had won the heart of a fair young woman who had promised me her hand in marriage, but her father

had forbidden the wedding to take place until I had obtained work. I assured him that I would get a church but he was stubborn. After obtaining the girl's consent (for she believed in me, in my future-to-be-obtained work and all. I even proposed to the father that, if he would just allow the ceremony to be said, I would leave on the next train in an hour to get a church. But he was still obdurate, and said I should get the church first. So forth I started and in six weeks' time I had a church and this is how I got it.

I secured as I said before, from the state secretary, a list of pastorless churches, churches they were that were pastorless because no other preacher would have them. Weak ones, asleep ones, dead ones quarrelsome ones, fighting ones hard ones. The one I finally accepted, or rather captured, was all of this combined. But at that time I was so desperate that I was not afraid of anything. I think I would have accepted a church that the very "old scratch" belonged to. With this list, together with a letter testifying to my character, I went straight to these five churches and offered them my services. When they said "We are dead" I answered, "I am here to resurrect you". I know I did open their eyes at least. Well, two of them turned me down flat. The third one tied me two Sundays, and "begged off". The fourth one offered me \$25.00 a month to do their "visiting". I carefully pocketed their offer, telling them that I might later accept it, and went to the fifth, and they extended me a call—yes, a call—for four months! I promptly accepted it, although the salary was just eleven dollars a week. I tell you that church hired a Doctor of Theology mighty cheap at that time. But I thrilled with the thought that I had a congregation now that had to listen to me for four months at least. The very first things, however, that I actually did was to step over to the telegraph office and send a message to my sweetheart to get ready for I had a church. (I did not tell her that it was just for four months.) So we were married, and now to be happy ever afterwards, we entered upon the charge where I began in earnest to learn to preach, and this is how I learned. It was done by practice. Of course the outline of the discourse I would make; decide on the thoughts to be advanced, the illustrations to use; verses of scripture, arguments, application, etc. This is what every preacher is supposed to do. In addition to this, the thing I would do was to practice the sermon. First I sat still in my chair and, without book or note of any kind thought the sermon through. Then I would arise and go through it standing. Then I would speak it aloud—though not very loud—walking the floor. Then often out into the woods I would go and preach it to the birds and bugs. Then always I would go into the church alone and preach it to the empty benches. And then finally on Sunday morning it would roll off the reel as easy as you please. Now this meant a great deal of work but it did me lots of good and by the method I made rapid progress. At the four months end they called

me next for six months. And in the next few years I was pastor of several small churches and finally by some things I preached in a sermon one day I incurred the wrath of some of the members of my church and suddenly found myself without a pastorate. I realized that I was where I was a few years before—except that I now had also a wife and two children to support. Fortunately I had a hundred dollars in the bank. Promptly I did as other Baptist preachers do in similar situations—I sat down and wrote a number of my fellows that I was without work and asked their assistance in securing a place. Then I waited. I waited and waited. I waited until four weeks had passed and until the hundred dollars had dwindled to fifteen, and something had to be done. I prayed, yes I prayed. Each day I got down humbler before the Lord—but then I did some thing else also—I packed my grip. I kissed my wife goodby, telling her not to worry, and took the train. I had a list of several vacant churches in my pocket. They were not little ones either. I had written to a church up the country a few days previous offering to fill their pulpit for them in case they needed a supply and so I went there first. I practiced my sermons good and preached that Sunday and the sermon "took". After the services the brethren came about me and said, "Brother, could you stay over for us on Monday night?" I scratched my head and thought a bit and replied that I thought I could arrange my affairs so that I could manage to stay over. After the Monday night sermon they crowded around me and asked me to stay over and preach again Tuesday night and I stayed and they then asked me to preach one more night, and they gave me a hearty call to be their pastor at double the salary I was receiving and with twice as many members. I stayed with these people two years adding 300 members to the church and then I had a desire to come back to my native state and preach right where they had laughed so much at me.

So I pursued the usual course. I requested my friends to help me and they did try to. They wrote letters and spoke to others but nothing seemed to come of it, and so, finally, I decided to try to help myself. I don't know whether you all know it or not but I wrote to the chairman of the pulpit committee of this church here at McComb, and he told me to come and merely fill the pulpit. The deacon solemnly told me when he saw me that the pulpit committee was going to recommend four men to the church out of which to call a pastor and he named the list of four—but he did not call my name! but as he walked to the church I silently said, "Dear Brother, Dear Brother, you don't realize that I have here with me a loaded and practiced gun that, by the help of the Lord, is going to give you and your committee serious fight." I am not going to tell you just how many times I practiced that sermon for the occasion, but I merely recall that ten minutes afterward, you all gave me a majority call on the first ballot. Well, the Lord has



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mercifully added his blessing to it all, and we have greatly prospered, and since that time you have kindly called me ten times besides, and I freely say to any young man here who wants to be a preacher that no matter what the difficulties or the obstacles in the way, he can overcome them all, and the way to do it is to set your aim high, study hard, and practice.

#### EDUCATED DOUBT

The alumnus of a certain well-known college was calling on the president of the institution just after the graduation exercises of Commencement day. The president was congratulating the father on the high standing of his son, who had been one of the members of the graduating class.

The father listened in silence to the president's flattering statements about the student, and then he said, with deliberation and some bitterness:

"Four years ago I sent my son here for a college education because it is my own college, and because I believed that he would receive here a full and satisfactory training in the fundamentals of manhood. I put my son in the care of this college and committed him in a very large and true sense to you. On the day of his graduation, I find that the one greatest thing in an education, as I regard it, is wanting in my boy. You say he is intellectually brilliant, that he has led his class in mathematics and science. But in a frank talk I had with him this morning, he said to me that he was leaving this college without any religious convictions. In fact, he confessed that the course in Philosophy here had so unsettled his mind that he no longer believed in the Bible as he used to and that he was in doubt as to what to believe when it came to the person of Christ, the reality of the future life and a large part of the teaching he had received at home in prayer.

"I am not complaining about the fact of new ideas about theology or inspiration or miracles. What I am saying is that I left my son here to acquire the truth about life; and so far as the religious part of him is concerned, your teachers have not only failed to give him any enthusiasm about God and Jesus and the fundamentals of conduct, but they have succeeded in taking away the faith he once had and have not given him anything to take its place. Granted that the religious faith he had when he left home was crude and needed to be enlightened, I would not object to any such enlightenment, but I do object to his being left without any light at all."

The president was very much embarrassed by the plain talk of this alumnus, and especially disturbed on account of the man's wealth, and his ability to make a large contribution to the college. But the alumnus made it clear before he left the president's house that he would never make a gift of money to the school until the teaching was changed. His last words gave the president several meals for thought:

"I left my boy in your care, I un-

derstood that this was a Christian college. You were responsible for its religious influence. I cannot answer for other students, but I know that my own son came in here with a faith that was nurtured in a Godly home, and with a simple faith in prayer that his mother taught him from a child. And he is going out of here with no religious convictions, and no spiritual enthusiasm. The teaching of this college has robbed him of the faith he had, and put nothing worth-while in its place."

Is it saying too much to assert that the presidents of colleges have a responsibility at this point that cannot be evaded. Will all the demand for more endowment for buildings and material equipment for colleges, is it not about time some attention was being paid to the kind of teaching that goes on in the buildings? If the colleges can truthfully be charged with turning out non-religious product, of what use is all the material equipment?

—Christian Herald.

#### NORMAL COLLEGE

Sunday evening brought to a close the week's series of meetings conducted by Rev. A. H. Sargent, evangelist, assisted by his singer, Mr. Rockwell, both of New Orleans.

Faculty, officers, student body and others in our college community expressed themselves as never having attended a meeting where the gospel was sung more sweetly than through the appropriate songs led by Brother Rockwell; and where the fundamental truths of Christianity were presented so clearly and forcibly and so beautifully as through the sermons preached by Brother Sargent. The very presence and power of God were in our midst. The spiritual lives of those already professing Christianity were deepened, their faith strengthened and their vows renewed.

Twenty-one of our students, strong young men and young women, confessed Christ, accepting Him as their Savior and professing their intention to live for Him. The College is now 91 per cent for Christ; thus we see that a State College can as truly stand for and uphold our Lord and Savior as can any of the colleges. These twenty-one converted will according to their desire immediately place their membership in the church of their preference in Hattiesburg or at their homes.

Brother Sargent and Brother Rockwell became our warm personal friends during their brief stay, and the fellowship we enjoyed with them, as well as the influences of their work, will ever remain in our memories as a pleasant and profitable experience. —Normal College News.

#### REVIVAL AT PORT GIBSON

A gracious meeting, beginning Oct. 30, closed Nov. 4. The church membership was greatly blessed, fourteen young people were received for baptism and the congregations were fine. Dr. W. A. Borum, of Natchez, preached to large and appreciative audiences daily, several times conducting three services a day. He was assisted by Mrs. Borum at the piano and his daughter Miss Marian Borum

in the song service.

This was Dr. Borum's second meeting at Port Gibson. Last time he was with the church a week and led in a very helpful and successful revival when ten were received for baptism. Dr. Borum preached the gospel with power and demonstration. His deep interest in the situation and salvation for the lost marked every message delivered. Few preachers can invest simple words and ordinary incidents of life with such a wealth of meaning and turn them great account for the gospel. His expositions of scripture, his frank denunciation of sin in high and low places, his strength and charm as a speaker, his love for sinners and his constructive work as a kingdom builder, all together make him a truly helpful brother in a revival service. Mrs. Borum, at the piano, or in personal work with the young people, is a blessing in a revival service. The consecrated and sweet singing of Miss Marian Borum aroused much interest and prepared the way for strong and inspiring sermons. She was helpful indeed as a soloist, song leader and personal worker among our young people. The work of these three noble dedicated Christians will continue to bless this church and would be a blessing to any church which is fortunate enough to secure their services.

S. P. MORRIS, Pastor.

The pastor and family are presented a car. Just a moment ago the chairman of our unknown committee officially informed me that I am to be presented with a new, five passenger, self-starter Ford car instant-er. This gift is from the membership of the Port Gibson Baptist Church. It is to help the pastor reach his five regular out-of-town preaching places. These stations are from seven to twelve miles away in all four points of the compass. It is a willingness on the part of the membership to meet its obligations to the surrounding country. The pastor and family will dedicate it at once Sunday afternoon en route to Pattison for his regular appointment. May the Lord greatly use this kingdom asset for his glory and abundantly bless the givers in their labors of love.

S. P. MORRIS, Pastor.

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2. Lee's Veterans
3. B. H. Carroll
4. J. B. Gambrell

Dainty and beautiful in its dress of blue and gold, Dr. McDaniel's new book, "A Memorial Wreath," lies on our desk. Four memorial addresses—two on general themes and two on great individual leaders in our Southern Baptist brotherhood—are contained in the volume of ninety-four pages. The first address is on "World War Martyrs." This it was our privilege to hear at a time when all hearts were filled with poignant anxieties and griefs and it heartened and cheered us with its sober eloquence. The second address is on "Lee's Veterans" and comes out of a mind well stored with the facts and principles of our great war. Among the Baptist leaders of the South, of the past century, two stalwart figures emerge—B. H. Carroll and J. B. Gambrell. These men, Dr. McDaniel knew intimately, in their private and public lives, and he has honored them and done credit to himself in the quality of his tributes to them. We do not know where we could find more adequate and delightful sketches of their remarkable characters and careers.—Editor R. H. Pitt in Religious Herald.

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## THE LAST TEN MINUTES

In American Journal of Nursing  
By Hazel L. Jennings  
Rochester, N. Y.

"Oh, dear! It's ten minutes of seven and here comes a new patient." It had been a very busy day on Ward B. and Grace Emerson's pretty face wore a slight frown as she looked down the corridor and observed the office attendant bringing a new patient to her floor. She had scarcely realized that she had spoken aloud until one of her fellow nurses told her, "Room 12 is ready for her, Miss Emerson." "Thank you. You run along now," Grace told her, "because I know you are going out tonight."

"This way," Grace said to the new patient, as the attendant handed her the admission card. She led the way to the room, which was very clean and looked rather severe and uninviting in the gray twilight, but Grace did not notice this. She was in a hurry to get her patient admitted and to finish her other duties. She glanced at the card in her hand and noticed that the patient had been sent in by Dr. G— for an operation the following morning.

"Here is the closet. I'll hang your things away, Mrs. Richards. Yes, you had better go to bed. Dr. G— always wants his patients to go to bed as soon as admitted. Just let me take your temperature please." Grace worked swiftly and the patient was soon in bed. "If you want anything, you can call the night nurse. She will be in later to give you some medicine. Yes, your husband can come in now. I'll call him." With a sigh of relief, Grace hurried from the room. She called Mr. Richards from the waiting room, finished her other duties, and had soon joined the other nurses in the 'home.'

"Here's a letter for you, Grace," called Evelyn Thompson, a light haired, rosy cheeked girl, who admired Grace immensely and was always following her about.

"Thank you, Eve. Its from Mother." Grace sat down in one of the cosy chairs and opened her letter.

Dear Grace: I got your letter today and I'll send the dress you want this afternoon after I have changed the band on it so it will be all ready to wear. I am also sending some jelly, a cake, and some good things to eat so you can have a 'spread.' Your father and I expect to drive over a week from Friday for the week end and we can have a good visit then.

Your Aunt Ellen has had an operation and is getting along very nicely. I didn't want to tell you until it was all over with because I thought you would worry. Everything was fine, but Grace, dear, why can't some of the nurses learn to be a little more thoughtful. When we went to the hospital, a girl from the office took us to the floor where Aunt Ellen's room was. A very trim nurse, who reminded me of a perfectly working piece of machinery, nodded to us to indicate that we were to follow her. She helped Aunt Ellen undress without comment, took her pulse and temperature, and told her if she wanted anything to call a nurse. Of course, it is routine work for the nurse, but for your aunt,

who had never been in a hospital before, it was a very momentous occasion. A little word of encouragement from one who sees operative cases every day, would have helped so much. We had driven in and it was very cold. A hot drink, while not really necessary would have been very much appreciated, for we hadn't any idea whether she could have a little lunch that night or not. While I was out in the corridor in search of the bath room, so I could tell Aunt Ellen where it was, the nurse had come to take her rings, money, etc., to put them in the safe, and I found her crying because she had never had her wedding ring off before. After I had her quieted, I went down to the office to inquire about visiting hours, telephone messages, etc. When I got back it was after seven and the night nurse had come on duty. I liked her as soon as I saw her. She had dark hair and twinkling blue eyes. It wasn't long before she came in with some medicine. "This doesn't taste very good," she said, "so we'll get it over with as soon as possible." She stopped to talk a minute or two, and told us, "I had a patient recently, who had the same operation you are going to have, Mrs. Graham, and she is getting along beautifully. Don't worry. You'll be so much better after it is over. I'll get you a glass of water and a blanket and if you want anything before I get back, just push this little button," indicating a little call bell. "I'll be in again in a little while."

After the nurse had gone, Ellen told me to go home, because she knew that the night nurse would be good to her. She had taken a great fancy to her and I promised to come early in the morning, and started home. On the way out I met the nurse and she said "Good night," and told me I must not worry, because my sister would surely get along nicely and that they would take good care of her. She certainly did her part in taking good care of Aunt Ellen after the operation. She seemed to know just where a pillow or a little rubbing with alcohol would help to relieve the pain and Ellen certainly adores her.

I must stop now, dear. Your father is waiting to take this to mail. I'll just take time to add that I'm thankful that you chose nursing and that I'm very proud to know that my little girl is the kind of nurse whom the patients will all love.

Love and lots of kisses. Mother. Grace sat very still after she had read the letter. Two big tears were standing in her eyes. She had failed her patients and she had betrayed the trust which her mother had placed in her. With a sudden determination she decided to go back on her floor and see her new patient. She walked softly into the room and found her crying quietly. Going up to the bed Grace laid her hand on Mrs. Richards' shoulder and explained in rather a shaky voice that she had been thinking about her and had come back to see if there were anything she wanted.

"Why, bless your heart, child," exclaimed Mrs. Richards, "that is awfully good of you, and here I was thinking nobody here cared whether the patients live or die. I guess I'm silly

to cry, but I'm just a little worried about tomorrow. There's no one to look after my children if I shouldn't come through all right." Grace explained to Mrs. Richards that since her general condition was good there seemed to be no reason why she should not stand the operation very well. She talked with her for a few minutes until the patient told her that she was getting sleepy and would go to sleep immediately in order to be well rested. As Grace was leaving, Mrs. Richards told her, "You don't know how much you have helped me, Miss Emerson. I feel lots better about tomorrow, and I'll try not to worry a bit. I hope when my little girl grows up that she will train and become as fine a nurse as you are."

Grace walked slowly back to the 'home' and joined some of the girls who were having a 'spread.' "What's happened, Gracie?" asked one of the girls. "You look as if some one had presented you with a hundred dollars."

"It was better than that," replied Grace with a happy little laugh, although there was a suspicion of tears in her eyes.

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ABOUT JAPAN

Rev. Robert H. Glover, M. D., a distinguished missionary leader of many years' experience in China is now a member of the Faculty of the Moody Bible Institute of Chicago as director of its Missionary Course.

Dr. Glover is outspoken in expressing distrust of the attitude of the Japanese government in relation to the Pacific problems involved in the disarmament conference, and particularly in the Shantung question and other matters at issue in China.

The honeyed words of the Japanese delegates to the conference will not deceive the informed Washington officials, he said to a reporter, 'but apologists for Japan are so numerous that I believe it timely to voice an emphatic protest against acceptance of Japanese representations at their face value. Influential Americans have had the wool pulled over their eyes on their visits to Japan and have returned voicing their entire confidence in the kindly attitude and purpose of the Japanese. As to the people of Japan as a whole, this need not be questioned. The masses are so occupied with the struggle for existence that they know and care little or nothing about their country's foreign relations. But Japan is ruled by a military oligarchy whose ambitions know no bounds. Their offer to hand Shantung back to China is mere diplomatic hypocrisy. It might well be represented by a cartoon showing Japan, with the allied nations grouped around, with one hand holding out Shantung to China while at the same time gripping her victim with a throttling hold which makes it impossible to take what is offered.

The gross injustice of the delivery to Japan of that great province, so rich in immensely valuable natural resources, is a reproach to the allied nations responsible for it. The warfare waged by Japan against the Christians of Korea and Christian missions there, in her dread of the enlightenment and the spirit of freedom which Christianity fosters, has in great measure its counterpart in Shantung, where she has imported harlotry and has actively opposed Christian missions. Beyond doubt, Japan will continue her policy of looting China just as long as China's weakness will allow, and unfortunately, China's internal conditions are at present very favorable to her design. Torn by civil strife, with north and south China divided, and no outstanding national leader, it is feared by China's best friends that the continuance of the disorderly conditions may yet result in the dismemberment of the country by the great powers.

'I would make it clear that in my feelings and words about Japan, I discriminate between Japanese officialdom and the Japanese people. The Japanese are attractive and lovable, and my contact with them has afforded me genuine pleasure, and cemented not a few warm friendships.

Moreover, I recognize the vital claims of Japan upon us for missionary effort, not only because her need of evangelization is no less than that of China or India, but in addition because of her strategic influence upon these other Eastern races as unquestionably the leader in thought and action of

the entire Orient.

'I rejoice to add that despite the unfavorable political features in Japan to which I have alluded, the missionary situation there is big with opportunity and bright with promise and no one is more concerned than I am to see extended to the Japanese nation at this particular time, the truest friendship and most earnest missionary effort.'

The County Line B. Y. P. U. organized Sunday night Sept. 4th 1921. The following officers were elected.

Mr. Chas. Haley, President,  
Mr. Robert Whittington, Vice Pres.  
Miss Ollie Whittington, Sec. & Treas.  
Miss Estell Rhymes, Organist.  
Miss Mary Clower, Osmond Rhymes, Wilma Clement, and Ollie Whittington, Group Leaders. We organized with 52 members and we are going to strive to make our union an A-1 B. Y. P. U.

Yours Very Truly,

Ollie Whittington, Sect.

CARROLL COUNTY

On last Sunday morning J. T. Upton, Sister J. T. Upton and Bro. W. W. Moorehead visited Mt. Pisgah and New Jerusalem churches, some ten miles north west of Carrollton. Bro Upton as leader in the 75 Million Campaign, and the Tithing Campaign, and Sister Upton on the W. M. U. work in the Carroll County Association and myself on Sunday School work. At Mt. Pisgah we met a good congregation and soon realized that we were among God's people. Sister Upton captivated the crowd and especially the ladies by her earnest appeals for W. M. U. workers. Several promised to get busy and organize for work. Sister Upton got several orders for 'Royal Service.' Bro. Upton in his 50 minutes talk, made one of the strongest appeals that it has ever been my pleasure to listen to, on tithing and the 75 Million Campaign. We secured several tithers and the brethren promised to continue the work. At this church we found the organ out of commission, and the church in need of repairs. Bro. Upton took this matter up with those present. After a fifteen minutes talk, he asked for a collection, and was promised \$50.00 for an organ and \$75.00 for repairs on church. The hour getting late after a good dinner we started for New Jerusalem, some six miles distance. This church was organized last spring by Bro. Moorehead and has about 50 members. Here we found the spirit fine, they have a good Sunday School and weekly prayer meeting. We felt that it was good to be there. These people now worship in a school room, but I was glad to see that they had the foundation laid for a large and substantial church which they told me they were going to push to a speedy completion. The result of our visit there was fine, and I promised to visit them again in the interest of their Sunday School. Brother Mattox is pastor for these churches and seems to be loved by all. Bro. Moorehead, I find, has, and is still doing valiant service for the Master. He is the right man in the right place. As moderator of Carroll County Association, I now extend to you an invitation to be with us at Mt. Pisgah Oct. 4th 1922.

I wish to congratulate the Record for the great work it is doing in the upbuilding of the Master's Kingdom.

Sincerely & fraternally,

W. D. Kimbrough.

F. M. GOODLOE

Mr. Frank M. Goodloe one of the most substantial and best beloved citizens of Flora passed away last Saturday at his family residence. The deceased had apparently been in perfect health, but was suddenly seized with a stroke of paralysis from which he never rallied. After 48 hours of unconscious suffering, and struggling for life, his pure spirit winged its way to the God who gave it. Frank as he was familiarly called had spent his entire life in Flora, where his friends were legion, and where a wide circle of relatives reside, who together mourn his untimely death. Frank was a most active and consistent member of the Flora Baptist Church, being a deacon and secretary of the Sunday School. No man gave more liberally according to his means, thank Frank, and no worthy cause ever passed him unnoticed. When stricken with his last illness, he was conducting prayer meeting in the church of his choice, his last conscious moments being given to his Master's Cause. He was a stock holder in the Flora Com. Co. and was a Planter with other extensive interest. He was married about eight years ago to Miss Beulah Anding, a daughter of Rev. I. H. Anding, now of Brookhaven, who survives him. This good man was buried Sunday afternoon from the Flora Baptist Church in the Flora Cemetery. Rev. Bryan Simmons a life long friend and former pastor conducted the funeral paying him a most beautiful and deserved eulogy. A more largely attended funeral with more lovely floral offering has never been in Flora. These truly attest the popularity and true worth of this noble and splendid Christian gentleman. He shall be sadly missed. Our community needed just such useful and Godly men. May his spirit rest in peace while we bow in submission to God's Holy Will. Our deepest sympathy goes out to his beloved wife and other relatives.

Hal J. Jones,

News Paper Reporter.

MARION COUNTY S. S. CONVENTION

The Marion County S. S. Convention met with the Columbia Baptist Church the 5th Sunday in October.

Brothehr Sills of Foxworth Church, the President, was at his post of duty as was also Miss Jennie Watts as Secretary. After a few songs and good music, Brother Brock Supt. of the Columbia S. S. made some announcements after which Brother W. R. Cooper, the beloved pastor made some nice remarks of welcome in which he said that there were not even any imaginary lines of difference between the Columbia church and the country churches of the county. This is fine.

Bro. J. E. Byrd our efficient and much beloved S. S. man, was with us as the speaker of the hour and at 11 o'clock he took the stage and gave us a most excellent and heart touching address on Stewardship.

In the afternoon other addresses were made and pledge cards signed by quite a number who will pay a tenth to the Lord.

We were so glad to meet with the Columbia Church, they gave us such a hearty welcome and when the noon hour came such a bountiful dinner as they did serve on the school campus. Every one enjoyed the day immensely. The Convention adjourned to meet with the Bunker Hill church the next 5th Sunday.

Sincerely, T. D. Cox.

GAINESVILLE

We began a meeting in our church at Gainesville on the 23 of October, running through the following Sunday. Visible results were ten for baptism.

We baptized last Sunday. We had a gracious revival and will now turn our attention to the collection of pledges and also get all the tithers we can. The pastor did the preaching throughout the meeting.

A. H. Miller.

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## ALIEN IMMERSION

I

"Alien Immersions" are immersions performed without authority about the administration of baptism. The word alien means stranger, or outsider, one who is not of the household. Eph. 2:12 "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Any immersion, therefore, administered by any one outside the regular order would be regarded as an alien immersion and is not approved nor accepted as valid baptism by Baptist churches generally.

II

There must have been and there must now be, some definite regularity about the administration of baptism. It is not within the range of reasonable probability that the ordinance of baptism should have been left to the hazards of time and circumstances.

Whoever were entrusted with the Gospel, the ministry, and the church order, were perforce, entrusted with the ordinances. The physical nature of the ordinance of baptism places it in the custody of a body, the locality of which is visible. Baptism is not an ordinance of the invisible church, nor of the Kingdom of God. It is one of two foci that constitute a rallying center for believers the world over "until He come". Baptism is not essential to salvation therefore it is not an ordinance of the Kingdom. Baptism is an ordinance of the church, and is essential to church membership. The content of baptism is the pictorial representation of the burial and resurrection of Jesus Christ, essential truth and ground of faith in Christ as Savior—truth committed to the churches to be preached to the world. Baptism belongs with the sacred trust of which the Apostle Jude wrote; Jude 3. "Beloved, when I gave all diligence to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Some responsible body of Christians were entrusted with the ordinances. Their administration and use: The ordinances are social in their nature and should be kept and administered by the church which is preeminently the social body known to the Bible. The administration of baptism is, therefore, much more than an immersion. It is a believer's confession of Christ. It is the solemn avowal of a changed life. It is the outward sign of an inward work of grace through which the sinner died and rose again to walk in newness of life. It devolves upon God's people to keep inviolate the truth in doctrines and practice until our Lord shall come again. No matter how narrow others may think them, nor how illiberal they may appear to be.

III

We have several examples of baptisms. Some of these examples apply to the act of baptism, others to its content. Regarding the act and meaning of baptism there is but one voice in the scriptures. Regarding the administration, many examples are given. These apostolic examples au-

thorize the baptism of believers by persons who are under the guidance of the Holy Spirit, as in the case of Philip and the Eunuch, Paul and others on missions in distant lands. The authorization of the Holy Spirit was accompanied by miracles and the apostolic officer was predecessor to the churches in the divine order.

IV

Other churches and individuals embarrass Baptist churches when they perform the act of immersion as baptism under the same authorization as they do some other act, which they call baptism. It is not the narrowness of Baptists that stands in the way of accepting alien immersion, but the looseness of those who accept other things for baptism and make it impossible for Baptists to honor immersions which they perform without accrediting teachings and practices which Baptists cannot accept.

V

If alien immersions are accepted by Baptist churches the whole subject of church government and policy is surrendered. It involves church sovereignty, individual freedom, open church membership, infant baptism, believer's baptism, whatever of approach is made to baptismal regeneration, orders in the ministry, open communion, with every sort of thing that exists, or may hereafter exist. To accept alien immersion would be the first and the most important step toward disintegration of church integrity and responsibility. If baptism is not of sufficient importance to demand its purity of form and meaning then nothing that Christ said to us, or left with us should be held sacred to His memory. If it be said that this statement is too sweeping, let it be asked, what shall be the limit? Shall there be any attempt at uniformity in baptism? If so let it be scriptural where all can rest secure.

VI

There is an argument of immense value in the matter of uniformity. Why should any Christian ask to be received into a church on terms that had in them the suspicion of being incorrect. If one is unwilling to discredit his former baptism there is one of two things true about him: Either he is unwilling to discredit the connection from which he comes, or the church which he proposes to join.

There is no other denomination in existence which holds baptism in the same relation to salvation as do the Baptists. Baptists do not administer baptism for the sake of the persons who are baptised, but for a testimony to the world of the reality and saving power of the Son of God who was dead and now lives in triumphant glory because He could not be holden by the grave.

Baptists do not believe a man is worse, or better from having been baptised except that his conscience is void of offence regarding his open confession of Jesus Christ and his testimony to His power and willingness to save.

VII

A strong reason for the re-baptism of those who have had alien

immersion is that persons joining a church ought not to have anything connected with their change of church relations that would be questionable. A person joining a church must receive the full fellowship of all the members. A member may be dismissed by a majority vote but never received on a majority vote, because he should have full fellowship. If the majority should vote to receive alien immersion and yet if one member should think differently, the rights of a single member would reject the applicant. No man can afford to cause a division in a church. He had better never join any church.

VIII

Re-baptism has scriptural sanction. Paul found twelve men at Ephesus who had been baptised unto John's baptism. That is, they had been baptized on the faith of a Savior who was yet to come. Their baptism was out of date. Baptism is administered on a profession of faith in Jesus Christ who has come and died and risen from the dead and ascended to heaven. When these men heard this from Paul they were baptized and Paul laid his hands on them and they received the Holy Ghost in attestation of their genuineness and acceptance with God. A man is always safer when with all his soul he is trying to do the right thing. None should claim infallibility. All human beings are liable to err but all the more every honest man must stand true to the lights before him; if ever he shall say, "I have fought a good fight, I have kept faith."

F. C. McC., in Christian Index

## NOTES FROM LOUISVILLE

Among the other things that Dr. Mullins said in his address on the opening day of this session was that he welcomed us to a great spiritual atmosphere, to fellowship with one of the finest bunches of men in the world, to a Seminary Faculty surpassed by none in the world, and to hard work. None of us have the least doubts that every word he said is true. We all contend that there isn't a greater Seminary in existence than your Southern Baptist Theological Seminary.

A person could not wish for a better spiritual atmosphere than is found here. Think what it means to be associated with about 350 preachers every day during the week and a Faculty of as deeply consecrated men as can be found. Prayer is offered at the beginning of every class every day. In everything that is done here an attempt is made to glorify the name of our Father in Heaven.

Does fellowship with a group of men of high ideals and noble purposes mean anything? We all know it does. The fellowship here is something wonderful. No man lacks for friends and we all try to carry out the Scriptural injunction and "bear one another's burdens".

No former student needs to be told of our Faculty. Some of the best scholars in the world are recognized to be among their number. Everybody knows something of the worth of Dr. Mullins, while Dr. Robinson is the world authority on Greek, and Dr. Sampey is recognized to be one

of the very best Hebrew scholars in the world. All the other members are scholars of importance.

Now comes the question of hard work. "Hard work" must be the "middle name" of every student here who passes off his work. When a person matriculates here, it is taken for granted that he means business. We have just completed today our first quarterly examinations. This has been a strenuous week for all of us, but we are the better prepared for our Master's service because of this work. The two things required of a student are that he act a gentleman at all times and that he prepare his work in a thorough way. The work is of the most enjoyable kind.

J. S. RISER JR.

## A LAYMAN ON PROFANITY

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

Every position in life requires self control and executive ability. Profanity indicates absence of those qualifications, showing 'profaners' are too small for their positions, regardless of how small the position is.

When a 'profaner' is corrected, 'habit' is the excuse rendered. Yes! It is a cultivated habit, and one easily corrected when the 'profaner' concludes to respect God first, and the audience next. Prior to using profanity, a 'profaner' should ask permission of the audience to do so. Otherwise, it shows conclusively that the 'profaner' depreciates the individuality of the audience; and is correct in his opinion if the audience submits to such impertinence and insult.

God's commandments, coupled with the Golden Rule, form a basis for all principle. When one defies God by defiling His name, is it not logical to suppose that such one would violate any of the other fine commandments but for fear of the penitentiary?

It has been said, that 'love and fear' govern all people. 'If you love Me keep my commandments.' If one loves God, all commandments will be observed because of principle. But do not 'profaners' (through illiteracy or because of wealth and fine clothes) compromise themselves when they claim uprightness in other directions, (penitentiary in sight), but ignore principle by defying God and defiling his name?

'Profaners' depreciate their mothers, and ignore their teachings when they allow outsiders to influence them to use profanity.

'If violators of nine of the commandments go to hell, they will have had value received; but when they go to hell for profanity, they will have been caught by Satan on an empty hook.'

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